

# TENTATIONS:

Their { NATURE,  
DANGER,  
CURE.

L. 6. 9

BY

RICHARD CAPEL,  
Sometimes fellow of *Magdalen Colledge* in  
OXFORD.

To which is added a Briefe Dispute, as touching  
Restitution in the Case of *USURY*.

The FIFTH EDITION,

Corrected and very many fautes amended, which  
escaped the Presse the last Impression.

There is now Printed a fourth part on other Tentations, as large as all this Book, of the same Authors.

1 COR. 10. 13.

*There hath no Temptation taken you, but such as is common to man: but God is faithfull, who will not suffer you to be tempted above that you are able: but will with the Temptation, also make a way to escape, that ye may be able to beare it.*

L O N D O N,

Printed by E. B. for John Bartlet, long since living  
in the Goldsmiths-row in Cheap-side, at the Gilt-Cup;  
since at S. Austlines-gate; now in the New-buildings, on  
the South-side of Pauls, neer S. Austlines-gate, at the sign  
of the Gilt-Cup, 1655.





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T O  
THE RIGHT  
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Sir WILLIAM GUISE Knight ;  
Grace and Peace from *Iesus*  
CHRIST.

Sir,



*Hose that<sup>a</sup> honour God,  
God will honor, and so  
will godly men: God  
will; for he useth not  
to be behind with any,  
neither will he with  
you: You have done God*

*much honour in setting up such Lights in  
our Countrey; Ministers who both<sup>b</sup> Do &  
Teach: They (as Christ hath it) shal be  
called great in the Kingdome of Hea-  
ven; and so shall you; And so will godly  
men honor you, both Ministers & Others:  
Ministers, because you have built us of our*

*a. 1 Sam. 2.  
30.*

*b Mar. 5. 19.  
Prius attle-  
nem posuit  
mex Doctri-  
Chrysost. 1. 1.  
72. ad Pop.  
Antioch.*

# THE EPISTLE

• Luke 1.79.

d 1 Tim. 31.  
Jam. 5.20.

• Mat. 5.14.

Ifa. 55.2.  
Joh. 6.55.

Luk. 10.18.

Luk. 10.20:  
4 Joh. 1.7.  
1 Pet. 5.8.  
2 Tim. 2.19.  
3 Joh. 10.29:  
2 Yer. 28.

• Luk. 22.31.

coat some Synagoues: others (who had it not been for you, might haue sate in the <sup>c</sup>Shadow of Darknesse & Death) for that they now see best by their present mercy, what was their former, & what would haue been their future Misery. To save one soule from death is noted in the <sup>d</sup>word to be an honourable piece of service: How great is your honour and comfort then? to whom God hath given an Heart and means to set up sundry <sup>e</sup>Lights for the saving of many soules, in many Parishes. Now as God and Gods People will honour you for providing that which is <sup>f</sup>Bread & indeed: So you must conceive that Satan will not <sup>h</sup>fall downe from Heaven like Lightning thus without some stirre; you do plucke downe his Kingdome, and he will plucke at you, and you must, and (I hope) do provide for his assaults. As for your safety, your Name being written in Heaven (out of Satans <sup>k</sup>walke) you stand <sup>l</sup>sure; the <sup>m</sup>Father holds, and the <sup>n</sup>Sonne holds, and none shall plucke you out of their hands: But as touching your inward Quiet, by Gods <sup>o</sup>Leave, Satan will take his time to winnow you (not as Chasse) but as wheat: Expect it, he will doe what he can (and

# DEDICATORY.

(and he can doe something) to interrupt  
your Peace: He hath \* no Peace himself,  
and so he cannot abide (as farre as he can  
do withall) that any should have any: He  
durst and did set upon, and vex the Lord  
himselfe with the smoake of an<sup>p</sup> heauie  
Tentation: And will he not, Dare he not,  
let drive at us? Verily, when we come to  
have those true riches about us, and to  
be in some spirituall strength, (which usu-  
ally is in our later and more<sup>r</sup> experienced  
age) it is usuall that God should, and he  
often doth suffer Satan; what? to beat us?  
No! But yet to<sup>r</sup> buffet us, as he did Saint  
Paul. wherefore, after some great things  
done to Gods honor, and Satans undoing,  
we are then chiefeſt of all, to looke for the  
houre of Tentation, and to take the best  
care we can, both for our Safety and Peace;  
this is to fight, not so much<sup>r</sup> with men,  
nor with<sup>r</sup> beasts, after the manner of men,  
as with<sup>u</sup> Principalities and Powers: His  
Arrowes are \* fiery, and have sorrowe-  
nough in them, to make the heart of a  
Christian man to<sup>x</sup> stoope: we are therefore,  
all of us, by all means to furnish our selves  
with such<sup>y</sup> Armes as may fit us in our se-  
verall occasions. And now to helpe the  
weaker

\* Jam. 2. 29.

p Mar. 4. 9.

\* Luk. 16. 11

b Heb. 5. 14.

r: Cor. 12. 7.

f Ephe. 6. 12.

r: 1 Cor. 15.

32.

u Eph. 6. 12.

\* Eph. 6. 16.

x Pro. 11. 25.

y 2 Cor. 10. 5.

## THE EPISTLE

weaker sort of Christians, I have here done  
somewhat that way, which (what ever it be)  
I doe here make bold to publish it under  
your Name and Countenance, to whom I  
I wish, as Saint John did to Gaius (the  
<sup>2</sup> Hoste of the Church in his time :) <sup>2</sup> That  
above all things you may prosper, and be  
in health, even as your soul prospereth.

<sup>z</sup> Rom. 16.

<sup>23.</sup>

<sup>a</sup> 3. Joh. 2.

*Tours in our Lord Jesus  
Christ,*

RICHARD CAPEL.



## TO THE CHRISTIAN READER.

**A**fter the Angels left their owne standing, they envied ours, and out of envy became both by office. and practice Tempters, that they might draw Man from that happy Communion with God, unto that cursed condition with themselves. And successe in this trade, hath made them both skilfull and diligent especially now, their time being but short. And if neither the first or second *Adam* could be free from their impudent Assaults; who then may look for exemption? the best must most of all look to be set upon as having most of Christ in them, whom Satan hates most, and as hoping by dis-heartning of them, to soile others, as great trees fall not alone,

## THE EPISTLE

no age or ranke of Christians can be free: Beginners he labours to discourage; those that have made some progresse, he raiseth storms against; those that are more perfect he labours to undermine, by spirituall pride, and above all other times he is most busie, when we are weakest; then he doubles and multiplies his forces, when he looks either to have all, or lose all. His course is either to tempt to sinne, or for sinne: To sinne, by presenting some seeming good to draw us from the true good, to seeke some excellency besides God in the creature, and to this end he labours in the first place to shake our faith in the Word, thus he dealt with *Adam*, & thus he dealeth with al his posterity. And besides immediate suggestions, he cometh unto us, by our dearest friends, as unto Christ, by *Peter*: so many tempters, so many Devils in that ill office, though neither they, or we, are oft aware of it; the nearest friend of all, our owne flesh, is the most dangerous traitor, and therefore most dangerous because most neer, more neer to us than the Devil himselfe, with which, if he had

Cedren.

2 Pet. I. 4.

had no intelligence, all his plots would come to nothing ; this holding correspondence with him, layeth us open to all danger ; it is this inward bosome enemy, that doth us most mischeife. When *Phocas* (like another *Zimry*) had killed his Master, *Mauricius* the Emperour, he laboured, like *Cain*, to secure himselfe, with building high wals, after which, he heard a voice telling him, that though he built his wals never so high, yet sin within the wals would undermine all : It is true of every particular man, that if there were no Tempter without, he would be a Tempter to himselfe ; it is this lust within us that hath brought us an ill report upon the creature. This is that which makes blessings to be snares unto us ; all the corruption which is in the world, is by lust, which lyeth in our bosome, and as *Achitophel*, or *Judas*, by familiarity betrayeth us ; yea, often times in our best affections, and actions, Nature will mingle without Zeale, and privy pride will creep in, and raine our best performances, with some corrupt aime : Hence it is, that our life is a continuall combate.

A



Rom. 16. 29.

A Christian, so soone as New-borne, is borne a Souldier, and so continuerh untill his Crowne he put upon him; in the meane time, our comfort is, that ere long, we shall be out of the reach of all temptation; the God of peace will tread downe Satan under our feet. A carnal mans life is nothing but a strengthening and feeding of his enemy, a fighting for that which fighteth against his soule. Since Satan hath cast this seed of the Serpent into our soules, there is no sinne so prodigious, but some seed of it lurketh in our Nature; it should humble us, to heare what sins are forbidden by *Moses*, which if the holy Ghost had not mentioned, we might have been ashamed to heare of, they are so dishonorable to our nature; the very hearing of the monstrous outrages committed by men, given up of God, as it yeelds matter of thanks to God for preservation of us, so of humility, to see our common nature so abused, and so abased by sinne and Satan. Nay, so catching is our nature of sinne, that the mention of it, in stead of stirring hatred of it, often kindles Fancy to a liking of it: the discovery  
of

of devillish polices and stratagems of wit, though in some respects to good purpose, yet hath no better effect in some, then to fashion their wits to the like false practices; & the innocency of many ariseth not from love of that which is good, but from not knowing of that which is evil.

And in nothing the sinfulness of sin appeares more then in this, that it hindereth all it can, the knowledge of it selfe, and if it once be knowne, it studieth extenuation, and translation upon others: sinne and shifting came into the world together; in Saint *James* his time, it seemes that there were some that were not afraid to father their temptations to sinne, upon him that hateth it most, (God himselfe) whereas God is onely said to try, not to reprove. Our adversaries are not far from imputing this to God, who maintain concupiscence, the Mother of all abominations, to be a condition of Nature, as first created, only kept in, by the bridle of originall righteousness, that from hence, they might the better maintain those proud opinions of perfect fulfilling

## THE EPISTLE

ling the Law, and meriting thereby. This moved Saint *Iames* to set down the true descent and pedigree of sin; we our selves are both the Tempters, and the temptred; as tempted we might deserve some pity, if as tempters we deserve not blame. In us there is both fire & matter for fire to take hold on: Satan needs but to blow, & oftentimes not that neither; for many, if Concupiscence stirre not up them, they will stirre up Concupiscence. So long as the soule keeps close to God, and his truth, it is safe; so long as our way *lieth above*, we are free *from the snares below*. All the danger first riseth, from letting our hearts loose from God by infidelity, for then presently our heatt is drawn away by some seeming good, whereby we seek a severed excellency, and contentment out of God, in whom it is only to be had. After we have once forsaken God, God forsakes us, leaving us in some degree, to our selves, the worst guides that can be; and thereupon, Satan joynes forces with us, setting upon us as a friend, under our own colours; he cannot but miscarry that hath a Pirate for his guide.

guide. This God suffereth to make us better known to our selves ; for by this meanes corruption, that lay hid before, is drawne out, and the deceitfulnesse of sinne the better knowne, and so we are put upon the dayly practice of repentance and mortification, and driven to fly under the wings of Jesus Christ. Were it not for temptations, we should be concealed from our selves ; our graces, as unexercised, would not be so bright, the power of God should not appeare ; so *in our weaknesse*, we would not be so pittifull and tender towards others, nor so jealous over our owne hearts, nor so skilfull of Satans method and enterprises, we should not see such a necessity of standing alwayes upon our guard ; but though, by the overruling power of God, they have this good issue, yet that which is ill of it selfe, is not to be ventured on, for the good that commeth by accident. The chiefe thing wherein one Christian differs from another is watchfulnes, which though it require most labour, yet it bringeth most safety ; and the best is no farther safe, then watchfull, and not only

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ly against finnes, but tentations, which are the seeds of sinne, and occasions which let in tentations. The best, by rash adventures, upon occasions, have been led into temptations, and by temptation, into the sinne it selfe: whence sinne and temptation come both under the same name, to shew us that we can be no farther secure from sinne, than we be carefull to shun temptations. And in this, every one should labour so well to understand themselves, as to know what they finde a temptation to them, that may be a temptation to one which is not to another; *Abraham* might look upon the smoak of *Sodome*; though *Lot* might not, because that sight would work more upon *Lots* heart, then *Abrahams*. In these cases, a wise Christian better knowes what to doe with himselfe, then any can prescribe him. And because God hath our hearts in his hand, and can either suspend or give way to temptations, it should move us especially to take heed of those finnes, whereby grieving the good Spirit of God, we give him cause to leave us to our owne spirits, but that he may rather stirre

to the READER.

stirre up contrary gracious lustings in us, as a contrary principle. There is nothing of greater force to make us out of Godly jealousy *to feare alwayes*: Thus daily *working out our salvation*, that God may delight to goe along with us, and be our shield, and not to leave us naked in the hands of Satan, but second his first Grace with a further degree, as temptations shall encrease; it is he that either removeth occasions, or shutteth our hearts against them, and giveth strength to prevaile over them, which gracious providence you cannot be too thankfull for; it is a great mercy, when temptations are not above the supply of strength against them. This care onely taketh up the heart of those who having the life of Christ begun in them, and his Nature stampt upon them, have felt how sweet communion and acquaintance with God in Christ, & how comfortable the daily walking with God, is: these are wary of any thing that may draw away their hearts from God, and hinder their peace. And therefore they hate temptations to sinne, as sinne it selfe; and sinne, as hell it selfe; and  
\* \* \* hell

# THE EPISTLE

hell most of all, as being a state of eternal separation from all comfortable fellowship with God. A man is a stranger from the life of God, cannot resist temptation to sin, as it is a sin, because he never knew the beauty of holinesse; but from the beauty of a civill life he may resist temptations to such sinnes as may weaken respect, and from love of his owne quiet, may abstaine from those sinnes that will affright conscience. And the cause why civil men fear the lesse disturbance from temptations, is, because they are wholly under the power of temptation, till God awaken their heart. What danger they see not, they feel not; the strong man holds his possession in them, and is too wise, by rowling them out of their sleep to give them occasion of thoughts of escape. None more under the danger of temptation, then they that discern it not, they are Satans stales, *taken by him, at his pleasure*, whom Satan useth to draw others into the same snare; therefore Satan troubleth not them, nor himselfe about them, but a true Christian fears a temptation in every thing, his chiefe care is, that in what condition soever he

be

be, it prove not a temptation to him ;  
afflictions, indeed, are more ordinarily  
called temptations, then prosperity, be-  
cause Satan by them, breedeth an im-  
pression of sorrow and feare, which af-  
fections have an especial working upon  
us in the course of our lives, making us  
often to forsake God, and desert his  
cause; yet snares are laid in every thing  
we deal with which none can avoid, but  
those that see them, none see, but those  
whose eyes God opens, and God useth  
the ministry of his servants for this end,  
to open the eyes of men, to discover  
the net, and then (as the Wise-man  
saith) *In vaine is the Net spread before  
the sight of any Bird.*

This moved this Godly Minister,  
(my Christian friend) to take paines in  
this usefull argument, as appeareth in  
this Treatise, which is written by him  
in a cleare, quick, and familiar stile; and  
for the matter and manner of handling,  
solid, judicious, and scholler-like; and  
which may commend it the more, it is  
written by one, that besides faithfulness  
and fruitfullnesse in his ministry,  
hath beene a good Proficient in the  
schoole

Domine,  
quis evades  
laqueos istos  
multos nisi  
videas istos?  
Et quis vide-  
bit istos, nisi  
quem illumi-  
naveris lumi-  
ne tuo? ipse  
enim pater  
tenebrarum  
laqueos suos  
abscudit. See  
Siloq. cap. 16.  
Which go-  
eth under  
Augustines  
name, 7om. 9



# THE EPISTLE, &c.

Schoole of tempration himselfe; and therefore the fitter, as a skilful Watchman, to give warning and aime to others; for there be spirituall exercises of Ministers, more for others then for themselves. If by this, he shall attain, in some measure, what he intended, God shal have the glory, thou the benefit, and he the encouragement, to make publike some other Labours.

*Fare-well in the Lord*

**RICHARD SIBBS.**

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THE

JAN



God,  
autho  
up an



# TENTATIONS:

*Their* { NATURE.  
DANGER.  
CURE.

## CHAP. I.

JAMES I. 14. *But every man is tempted, when he is drawn aside of his own lust, and enticed.*

**I**T appears that we all came out of *Adams* loins, in that we smell of his disease: To father our sins on the Lord, a common thing it is, and not so common as wicked for a man to say that he is tempted of God, and so to make God at least a Co-author of our sins; which *James* finding to be up and down in his time, clears God, and layes  
B the

Part I.  
Chap. I.

a Est enim  
hoc opus Di-  
abolis; effi-  
cere ut stulti  
magis omnia  
accusent,  
nempe et  
Corpus et  
Deum et  
proximum  
quam men-  
tem corrup-  
tam; Ne si  
causam in-  
veniant, li-  
berentur a  
radice malo-  
rum, Chrys.  
in 1 Cor. 6.  
Hom. 17.

the fault on man, where the root of all tenta-  
tion is. He would have man to learn, that he  
carries the cause of all tentations within his  
own bosome; which the Apostle finds out  
to be our *Lust*; This *Lust* doth work out our  
temptation by degrees.

1 By drawing the mind of man aside from  
thinking on God and goodnesse, raising up  
sudden thoughts in us of that which is not  
good, without any consultation, giving a man  
no time to dispute the matter with himself or  
with his God.

2 By enticing and baiting the heart of man  
as men do for fishes; working on the will to  
bend toward such or such objects represented  
by *Lust*, as in appearance good and pleasant;  
and here though we do repell such thoughts  
as draw and withdraw, and such wishes as en-  
tice and allure, even as fast as they come to our  
consideration: yet Saint *James* tels us here,  
that they are the first fruits and effects of our  
concupiscence. By *Lust* is meant our natural  
& originall corruption; the conclusion is, that  
*all our tentations are long of our original sin*: I deny  
not but Satan tempts, and so doth the World;  
but yet neither Satan nor the World could *now*  
hurt us, if all were well within; they tempt, but  
it is by working on our own concupiscence;  
should they find *nothing* in us, we needed not to  
care (thus much) for their tentations. Christ in-  
deed was tempted, & had no *Lust* in him, & did  
not Satan lose his labour? And all because no-  
thing (*i.e.*) no mutability of will, nor any ca-  
pability

pability of any sin) was found in him: Fire burns not where is no matter for it to worke upon; no meere man is tempted and drawn aside, but he may thanke his owne concupiscence.

The greatest *quere* is, of *Adam* in Paradise, and of the *Angels* in heaven. The main answer is, that *James* speaks of Man as he is now, not as he was then. The greatest matter then is, How sin came into *Adam*, which must be from the liberty of his will; he was tempted from without, & so was *Eve*, but no motion of *Lust* within could draw him to his first sin, for then there must needs have been in him a sin before his first sin, and then the first sin could not have been his first sin; he was of such a condition, that he might fall if he would, and he did fall, but not without any tentation simply, though without any from himself, for he was tempted by the Divell. *Lust* in Satan was the occasion of *Adams* fall, but the cause was his own will; his first sin was from Satan's sin, (sin, I say) for it is a weake conceit for any<sup>b</sup> learned man to write, that the Divell hath no sin, because the Law was not given to him; which proves that in form he is not such a sinner as Man is, but a sinner he was and is, being and doing that which was contrary to the Will and Law of God, laid upon him in his creation. The holy Page is for it, in the very terms, *John* 8.44. He was a Murderer from the beginning, and abode not in the truth, therefore a sinner: He is a Lyar, and the father of Lyes; therefore a sinner: and

*b* Roff. art.  
29. Contra  
Luth.

Part I.  
Chap. I.

1 *Iohn* 3.8. The Divell setteth from the beginning. His Lusts then that were in him, did draw him to two keupon *Eves* and *Adams* freewill to draw them aside. The Divell was an Angell, and then he had no Lust within him to draw him; no object without, being in Heaven where was nothing but all perfection: A deep it is then to conceive, how sin came first into the Angels. That one great Angell (now *Belzebub*) did first fall, and then drew after him the rest, is like enough; but yet the question remaineth, how the first sin came into that Angel first there was no defect within nor any without: I must first say that sin is a privation, an Obliquity, no effect but a defect; and therefore we are not to trouble our selves to enquire after any proper and efficient cause; God cannot be a deficient cause, because there can be no defect in him, and therefore the defect must be in the Angell, and we must rest in the will of the Angell, who without motion from within, or any tentation from without, fell from his estate, *he abode not in the truth*, as *Jude* phrase is, left his habitation voluntarily and maliciously; left it because he would leave it. The first sin or Lust was a sin then, whose cause was (such cause as a sin could have) not sin, for then the first sin could not be the first sin, if there were a sin the cause of that sin: and then again, we are where we were, and are left to enquire the cause of that sin; to which if we say *sin*, to have been the cause of that, then we may aske after the cause of that sin again,

*Ex bonis orta  
sunt mala,  
non ex bonis  
voluntatibus  
operantibus,  
sed ex bonis  
naturis ve-  
litis malis.*  
Cont. Julian  
c. 3.

c Jude ve. 5.

again, & so *without end*. Here then we must stop and say, that *Eves* sin and *Adams* sin came not from any Lust within, but from an act of their own free will, drawn out by the temptation of the Devil; and of the Devil's first sin, no internal Lust, *no external tempter at all*, was the cause, for there was neither; but we must say that of that sin, *sin* was not the cause, but the *will* of the Angel created good, but mutable and free; No good I confesse can be the *univocal* cause of any sin, but an *equivocal* cause; an accidental cause of sin good may be, for the will of the Angels good in it selfe was the cause, not by working neither, but by not working. *Adam* (to come to him) turning himselfe of himself from God: (God taking away his assisting and act all grace) I say, *Adam* did then put away from him his originall righteousness, put out his own eyes, and so came in original sin, *viz.* this Lust, that ever after tempts all meer men that are tempted, by drawing them aside from good, and enticing them to evill. They dream then, who say that God took away originall righteousness from *Adam*, and that he by an act of his will did not thrust it away: 'Tis safest to say (in the Scripture phrase) that he deprived himselfe, fell off from God, else we come too neere to make God some kind of Author of this sin. Thus came in this Lust, the fewell of all sinfull tentations whatsoever.

What cause have we then to look about us, to see our righteousness within in the regenerate

Part 1.  
Chap 1  
d Vid. Scot.  
Colat. In  
infinitum.

e Censur.  
Remonst.  
in cap. 7.

f 1 Tim. i.  
19. Having  
faith and a  
good con-  
science  
which some  
having (put  
away.)

Part I.  
Chap. 2.

rate is very weak, & exceeding imperfect, our lusts strong, a world of sins lurking up and down in our souls.

## CHAP. II. Of drawing aside.

Question is made, whether this first drawing of lust be sin: I say it is; for if lust be sin, then the effect of it must needs be sin. Evil may come out of good by accident, but out of sinne comes nothing but sin: Lust is sin and cause of sin, and of nothing but sin. Let it go for a weak opinion of the Jesuits, who tell us of vicious things that are no sins: for *Becanhus* (no babe) doth confesse, that God doth hate this concupiscence with a true hatred, but (forsooth) not redounding on the person in whom this lust is, as though that were not sin; and all that is sin, which God hateth. God can hate nothing but what is against his nature and will; and whatever is against his nature and will is sin. Originall sin is properly sin, and to make it a sin, it is enough that it is voluntary in the will of *Adam*; so *Bonaventure*: Besides, as soon as ever we come to have the power to doe it, we doe all (while unregenerate) give a free consent to that sinne and the motions of it, which *after-consent* makes the sinne in the guilt of it the more ours: we then have no excuse left but to cry *peccavi*, and to fetch all from the sinne (as *David* did) in which we were conceived. In original sin lies a tacite consent (eminently) to all sin.

n *Sum. par.*  
2. *trac.* 2. c. 9.  
q. 7. et 8.  
o *Psal.* 45. 7.

Voluntate  
Adæ.  
p *In sent. lib.*  
2. *Dist.* 41. 4.  
2. q. 1. in *Re-*  
*spons.*

q *Psal.* 51. 5.

Part 1.  
Chap. 2.

2. *James* makes this drawing aside to be a fruit of sin; 2. to be a sin; 3. to be a cause of sin; therefore these drawings aside are sins.

3. They be sins whether we like them or millike them, because they are against the Law of God.

Q. Whether there be ever some consent in the very first motions of sinne?

For that which is urged that there is no consent: I thinke there is some consent: as the offers of the understanding are quick, so the acts of the will are quick and sudden. I rather say that there is some sudden inchoate imperfect consent given to all motions that arise: that an *actuall* sinne should be without all consent I cannot conceive; *Paul* did sinne against his judgement I confesse; for so he meanes when he saith, he did that he would not: But to speake in proper tearmes, hee neither did, no, nor could sinne, either without or against all motion, or any inclination of his will: *Paul* did sinne this sinne with his will, for else he would not doe it, it was an act of his will, and it is impossible to coact and force the will of man, though the consent makes it not properly a sinne, but rather our sinne to be imputed to us, yet I thinke there is no motion, no first thought that riseth out of our lust, but as the thought is, so the consent is: sudden, short, quicke, and almost insensible: a consent such as it is then, ever goes with our desires, and motion; but they that they were unconsented to, yet being a-

*r. Aliquid dicitur voluntarium quia est ab aliquo potente prohibere, non tamen prohibente, sic primus motus dicitur esse voluntarium. Bonav. l. 2. d. 41. Dub. 3.*

*f. Semper in tentatione carnis est aliquis consensus. Durand. l. 2. Dist. 21. q. 1. Num. 11.*

We cannot do any thing (properly) against our wils: but we may do many things against our judgments. *Arist. Eth. 1. 7. c. 3. l. 3. c. 2.*

*† Scot. l. 3. Dist. 34. s. 8. Ad. 7. c. 1. de absolute nullius vitio e-*



Part 1.  
Chap. 2.

git, niscen  
deliberatione  
Intelligere e-  
nim propter  
quod agit est  
deliberare,  
qua si imper-  
ceptibiliter  
deliberat  
propter prom-  
issum in  
Syllogizando  
practice.

u Moul. A-  
not. Arm. e.  
8. wotton ch  
John p. r 46.  
Cam. reliq. p.  
4.

u That  
which  
James here  
calls Lust,  
Paul, Rom.  
7.8. names it  
sin, Sin tak-  
ing occasion  
by the Com-  
mandement.

x Preleſſio  
videtur eſſe  
maxime p-  
pria virtutis:  
& iudicare  
mores magis,  
quam Actio-  
nes. Arist.  
Eth. 1.2.c.2.

against the Law of God, finnes they are, and for finnes they must goe. For if concupiscence it selfe, and originall lust be sinne, because it is against the Law of God, then all the operations of it must also be of the same kinde. By the way then <sup>u</sup> they are deceived, who would faine say, that originall sinne is not forbidden by the Law; Directly indeed and immediately it is not; but forbidden it is, because it is condemned by Gods <sup>w</sup> Law. Now the Law doth curse none but such as breake it: Originall sinners the Law doth curse, and (if not in Christ,) God will damne; therefore they do against the Law, and the Law then is given to them. Directly the <sup>x</sup> Law forbids *actions* of sinne, by consequence the Law forbids the *habits* of sinne: But to returne, the Law of God is so pure and perfect, that it doth binde the most sudden thoughts that arise, for thoughts being acts of a man, the whole man being bound, those must needs stand bound; there sinne begins, and our thoughts are not free; thoughts of sin arising out of our lusts are sinful thoughts: Consent or not consent, doth not make an act to be simply a sin or not a sin: Sin is not defined to be a thing done with or against our assent, but against God Law, & Gods Law doth binde our very first and originall thoughts. A meer and single apprehension or cogitation of a sinne suggested by another, is not straight a sinne; for this was, or I know might have been in Christ; and Adam before his fall might

might  
forbidd  
rence is  
sen as  
sudden  
that th  
not rig  
been a  
of the  
hatred  
now, th  
nerate  
eth in  
the m  
ficien  
ceder  
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might dutifully have thought of the thing forbidden him without sinne, but the difference is, that in him they could not have risen as they doe in us on such a sudden; the sudden moving of the *thinking* power, proves that they come from an evill fume, and are not right: besides in *Adam* there might have been a perfect meditation of the naughtiness of them, and lastly a true affection of perfect hatred of them, whereas in the naturall man *now*, there is no hatred at all; in the most regenerate the hatred that is, is but in-part; it cometh in nature ever, in time most an end after the motion: or if with it, yet that is not sufficient, in *Adam* it would have beene antecedent to and before the thought of his minde.

These drawings aside, (moving the powers of our soules out of the right place,) dislike we them as much as we can, they are sins forbidden in all the Commandements of God; for look in what Commandement the finished sinne is forbidden, in the same Commandement is the first motion of that sinne forbidden also. Neither (in my minde) doe they distinguish the Commandements aright, who reserve these kinde of sinnes to the last Commandement. The lust *St. James* speaks of, is forbidden in all the ten Commandements; but these unconsented motions (as many call them) are the drawings aside of this lust, and therefore forbidden in every Commandement as Lust is.

Part 1.  
Chap. 2.

The first motions of sin forbidden in every Commandement.

All

The affirmative of the tenth commandment, is such a contentation with our owne estate, as not to desire ought of our neighbours, no not for our money, without his free consent: to love our neighbour for deegree fully as ones selfe. vid. Sum. of divin. published by Mr Downham lib. 1. c. 14.

y Hic (id est præcepto 10) non prohibetur ancilla pro usu concubinae, et usu voluntatis, quia sic prohibetur prohibitione qua prohibetur concupiscentia carnis, sed quantum ad servilem adum & usum utilitatis, Armand de bello visu. grad. 2. c. 128. ad Bon. in 2. sent. 1. q. 1. dub. 1.

All desires to a sinne are forbidden, where the sinne it self is forbidden; the only argument for that opinion worth the while is out of Rom. 7. 7. I had not knowne lust (saith Paul) except the Law had said, *Thou shalt not lust*; that by Lust, Paul here means a lust forbidden in one single Commandement cannot be proved: but as the Law, that is the whole body and context of the Law, saith, *Thou shalt not Lust*, that is, thou shalt not sinne, sinne and Lust being of the same extent: the word lust is as broad in extent, as the word sinne. The reason by which many think to carry it, is in my opinion very weake; Paul (say they) did know when he was a Pharisee, that Lusts consented unto were sins; for the Philosophers and Heathens, as blind as they were saw so much. But here Pauls speaks of such a Lusting which Paul had not knowne, had he not known the Law, and thre fore Paul takes the Law to forbid Lust without consent. Grant all this, and much is not made of it. That Paul did not know those first motiōs (before his cōversion) to be sin is a truth, and that by the y Law too, such Lusts are forbidden, is as true. Doth it follow then, that by the Law forbidding such Lusts must be meant the tenth or one distinct Commandement? Why may not the sense run thus, that Paul did not know that in any of the Commandements, such Lusts were forbidden at all; but now being made a convert, his eyes were so opened, that he now saw such Lusts to be forbidden in every commandement

mandement; as the first rising to Idolatry in the first Commandement, & sic in ceteris.

But now to answer all; I say that it is disputable, whether the Philosophers and Heathens did confesse Lusts consented unto, to be sinne; if of *all* Lusts, (which Gods Lawes do forbid;) I flatly deny; *many* went with them for vertues, as to lust after the hurt of an enemy, is commended by the wisest, and purest of the heathens; and so in a world of instances, as a man may see in *2 Aristotle, Plato, Seneca*, and the rest. If of *any* Lusts and desires that go no further then a meere inward consent of the minde and will; Philosophers do rather deny such motions and affections, to be vices, except they swell and rage, putting still a difference betwixt *passions* and *vices*. But for *Pauls* case, it is not the like, he was no morall Philosopher, but a Pharisee; and I affirme it that *Paul* did hold that inward motions consented unto (ever so much) were no finnes at all. 'Tis too late to say that nature moralized and generally enlightened, is able to find out such consented Lusts to be sins, for *Paul* was otherwise doctinated, his judgment was carried another way; it being the constant *a* Tenet of the School of the Pharisees, to hold that the Law of God did only forbid the outward action, without having to do at all with any inward motion and affections whatsoever. This he learned at the feet of *Gamaliel*: He was a *b* Zelot among the Pharisees; and this was a case among the Pharisees received and beleaved by them all:

that

Part 1.  
Chap. 2.

*z Inimicos  
ulcisci potius  
quam illis  
reconciliari  
honestum  
conferitur A-  
rist. Rhet. l. c. 9*

*a Homo sepe  
non potest ap-  
prehendere  
veritatem  
quia illa se-  
quitur quibus  
est assuetus e-  
ducari.  
vid. loca  
in scriptis  
quæ inter ip-  
sos magni  
sunt: Sic ut  
pro amore il-  
lorum opinio-  
num quibus  
quisquam in-  
nutritus est  
ab illis di-  
moveri ne-  
quit. Rab-  
bi Maimon.  
cap. 31.*

Part 1.  
Chap. 3.

Confer. 2.  
8. Dis. 10.

that the inward desires stood free & no way obligated by the Law of the Decalogue, give a man; what assent and consent to them in the motions thereof he would. This to have been the generall and constant opinion of the Pharisees is made so plain by Doctor *Raynolds* out of the fifth of *Matthew*, that there is no denying of it; and therefore it was *Pauls* religion to hold that deeds and acts only were sinnes, and not affections: and so we conclude, that *Paul* had not known any inward Lust whatsoever (albeit consented unto with a free consent, and liked of with a full delight) to have been sin, had not the law said, thou shalt not lust; and so for all this place of *Paul*, our assertion stands good, that in every Commandement where the act of sinne is forbidden, there the motion of the same sin is forbidden; aye the first motion, this drawing aside spoken of by the Apostle Saint *James*.

### CHAP. III.

Of the enticing of Lust.

Delect. 76.  
100.

**A**fter I st hath drawn us aside from God, it doth entice us and woe us; the word signifies *baiting* us, as men do bait for fishes, cozening sometimes the eye, sometimes the taste of the silly fish, so doth sinne use us, puts on guises and masks, making the sinne to appear in another colour then it is. Thus our  
own

Part 1.  
Chap 3.

own Lust doth nibble at us with some delight, proposeth it to us under termes of pleasure, profit, honour; alluring us with the seeming sweetnesse that to our fancies and senses doe appeare to be in severall sins, and all to bring us to accept of the motion to finish sin, and to finish it as to act it indeed; so means Saint James. Lust I know doth work by force, but nothing so much as by enticing. Man is a creature guided by his will, and where will is, there constraint and violence prevailes little, we love not to be forced (aye the worse because forced) and therefore our Lust doth goe most an end the other way to worke, to bring us on to sin by liquorish courtes, sawcing us with a proposall of some seeming sweetnesse to be found in the doing of sin, for then is sin like to break out into act, when it hath gained consent within; and enticing is the likeliest way to woe us to consent and assent to sin the sin in question; sinne useth not to come against the haire, but when we are caught with the soiced pleasures of sinne, then we goe amaine downe the streame, and we give too free consent and allowance to sinne; then we are besotted with the deceits of sin. 'Tis very often that we read in the Word of the deceitfulness of sin: and I doe desire all Christians to beware, lest that their owne hearts, (that is their own lusts) doe not goe beyond them with cunning, and get within them by some enticing sleight. For Lust is such an enticing harlot, as will undoe the party enveagled

d Inest peccatum cum  
delectatur:  
regnat si  
consentitur,  
Aug. in Psal.  
50.

Part I.  
Chap. 3.

gled for ever, and leave him nothing but shame and misery, looseth him from his right master, and makes him a slave of slaves, evē to delight in his slavery; robs a man of his liberty, honesty, comfort, salvation & all. Go to God then, that he would be pleased to stand betwixt us and this cozener, that our concupiscence (having great advantage, in that it is within us,) may not cheat us with golden Mountaines, and leave us in the fuds at last. I mean not to enter into the description of the particular veins that sinne hath to entice us; Books are full of admirable matter about the deceitfulnesse of sin; shewing how the heart first *deceiv*s us with colours, & whē we are once a doting after sin, then we joyn and *deceive our hearts*; using fallacious & specious Sophismes, to make our selves think that to be lawfull today, wch we our selves held to be unlawfull but yesterday. Lye therfore day and night at God for wisdom to prevent the stratagems of sin; by nature our *f* imaginations are vain, our hearts are foolish, and willing to be deceived by sinne, little suspecting to find a Serpent and a Snake in the grasse of sin. Lust would allure us to pleasure it in the tents of *Mesbeck*, God will *perswade* and allure his to dwell in the tents of *Sen*: Only I must commend to the honest Christian, the two maine treacheries of Lust to goe beyond us.

1. Lust sits upon our upper part; and by probable reasons (to see to) strives to win our judgements, and in case a man look not well

\* Jam. I. 26.

\* Rom. I. 21.

\* Gen. 9. 27.

to the matter; Lust will so bleare his understanding with mists, that he shall thinke hee hath reason to be mad, and that there is great sence in sinning: Man being a reasonable creature, is apt to be carried by reason; and if lust can once bring us over with pretended reasons, why then the will is glad of the motion, the affections wait on the will, as on their Queene and Mistris, and the sinne is like to be finished and bring forth death.

Against this we are to set the Word; and sith sin can shew no reason out of the Word, (say) My reason is corrupt, and I am onely for the Word. 2. Lust workes in our *inferiour* parts, and flatters our affections with plausible perswasions; and a man is soone taken by fair offers to satisfie his affections: they be quick and sudden, and it is hard to hold them in; and when the fume of sinne hath wound it selfe into the affection, it quickly creepes up into the very judgement, and eates out all faculty of discerning, and then good goes for evill, and evill for good. Watch we over our selves both wayes before-hand, in making head at the very first against these enticings of lust, lest both our reason and affections goe after sinne; a world of difficulties will come in, when we are not onely to bring in our affections, but our judgment too: That Fort lost is not had againe with a Song; remember that we have not a novice in hand, but are to deale with an *Old man* which is corrupt according to the deceitfull lusts, so <sup>h</sup> Paul. Most dan-

Part 1.  
Chap 3.

A Morall  
vice may by  
consequence  
destroy an  
intellectuall  
habitt: *Vt qui  
sciens recte  
non facit, a-  
mittas scire  
quod rectum  
sit.* Aug. de  
lat. et gr. c. 67  
et Eph. 4. 22.



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Chap. 3.

In Voluntate  
facti non  
peccati.

6 Prov. 13.  
23. 14. 11.  
28. 19.

6 Pro. 1. 26.

dangerous of all is the deceit of lust, when it seemes to carry with it our reason : because then it is next to an impossible thing to keep out of the snare and clutches of sinne ; an instance or two, and then an end. Why is it past the power of our Divines with their pens and tongues to cry downe Usury ? The cause is, because most men doe thinke that they have reason to make the most of their money, and (as yet) they will see no reason against it; there is an unanimous consent I thinke amongst all the Divines, that to *inclose* is an oppression of an high degree, and yet many of our Gentry inclose more and more every day; and that they doe it with a high hand is too plaine; else they would not have us in derision as they have; and dare proclaime that they will in close say all the Preachers in the world the contrary. A proud word ! And well might they, if God did not say the contray, *as he doth*; the best is, God is not mocked : for we see that the posterity of the great inclosers, would be right glad with all their hearts to feed a poore beast in some common, and cannot. Thus the Lord doth & laugh at their calamity, and mocke when their feare cometh : But why are men so set in that sinne ? Because they thinke that they have *Reason* to inclose. Thus when Lust hath enticed and bewitched our reason, wise men grow to desperate resolutions. All I say, is in a word : He that keepes from sinne because *reason* is against it, and

and not because the Word of God is against it; that man obeyes *reason* and not God; and he that is a Schollar to *reason*, hath a fool to his Master.

putare, nec quia bonum est, auscultare debemus, sed quia deus præcepit, Ter-  
et al de punit.

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1 Audaciam  
existimo de  
bono divini  
precepti dis-

### CHAP. IIII.

*Of our being tempted by our lust.*

**G**OD, I know, is often said to tempt us, but never to sin: we speak not of his tempting us for our triall, but of our tempting our selves: His tentation ment often for our good we abuse, and take occasion thence to sin, and so we turn it in the *event* to be our owne. As for our tempting our selves, it is a reflect act, we are the tempters, we are the temped: 'tis not hard for a man to make himselfe a worse sinner then he is. And is not Satan said to tempt us? he is; he is the Grand tempter; he brought sin into mankind first, and he is still by tentations keeping of it in, and increasing of it: sometimes, though seldome, Satan tempts us and we joyne not with him: sometimes, and but seldome neither, we tempt our selves, and Satan doth not joyne with us; but most times our temptations are *mixt*, he and we concur and make one act of tempting; the sin finished is his and ours too.

m Aug. tract  
13. in Joan.  
Evang. De-  
us neminem  
tentat se-  
cundum e-  
am tentati-  
onem quæ  
decipit. De-  
us neminem  
tentat for-  
maliter lo-  
quendo: ten-  
tatione ad  
peccandum.  
Cajet. in Ja-  
cob. 1. vid.  
Twisse Vin-  
d' e Grat. 1. 2.  
Criminat. 3.  
Digress. 2.  
cap. 5.

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Chap. 4.

## SECT. I.

## Of Satans tentations.

SAtan at first sinned without a Tempter ; for he had no lust in him to draw him or intice him : having sinned without a tentation, and without any remedy, he sets upon man, and by his beguiling, he wrought upon that power he had in his will, and man was overcome. As the case stands with us, Satan could not hurt us, were it not for our lust.

Job 14. 30.  
Isc. & Mal-  
don. in lo-  
cum.

o Heb. 9. 12.

He did set upon Christ, but found *no matter* in him, he had no power over him not *simply*, because in Christ there was no sin, but because he was also so supported by the *eternall spirit*, that Satan had not to doe with. Eve had no sinne : yet his tentations went beyond her, and her first listning to him and his Syren song, was a sin in her : his first tempting her to the first sin could not possibly presuppose a former sinne in her to worke with and upon. 'Tis onely the power of God, not of our will, that doth keep us from the fiery darts of the Divell : how farre Satan can goe I cannot set downe ; onely I say that he cannot goe so farre as to force the will of man by plaine violence : will were no will, if it could be compulsed or constrained by any. It is held to be the priviledge of God alone, immediately to inflow into, and worke upon that noble part (the soule of man :) much lesse is any created power able directly to turne

turne and winde the *p* will of man; it is beyond the spheare of Satan, and quite out of his *element* to reach so farre; but to trouble the spirits potently, to raise the humours, to proceed by presenting matter immediately to the phantasie of man, is within his reach; *that* the Divell can doe, and therefore (having leave) he is able to put evill thoughts into a man, and to worke with power in the children of disobedience.

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Chap. 4.  
*p* Tilen De  
malis Ange-  
lis, Th. 31.  
32. & de Pro.  
21. Bonav.  
lib. 2. Dist. 9.  
part. 2. per  
corum

In the phrase of the Scripture it is said, He put it into the heart of *Judas* to betray his Lord and Master: He *q* filled the heart of *Ananias* to lye to the holy Ghost. The best is, Satan hath no kind of command over, nor power in us to force us, and therefore the care of a Christian is to resist him, and not to fear him: he is a coward and trembles all over; flye not but stand, and he will fly: for Satan must have a double leave ere he can say or do any thing unto us.

q. 113. 5. 3.

1. He must have leave of God, as we see in *Job*; he was faine to come morning after morning to have his Commission renewed: God must bid him *r go and doe*, or else we need not care (thus much) for all his power; hold in with God, and then let Satan do his worst: *he doth of himselfe with us all evill*; but for the effect how farre he shall goe, it is in the hands of God, not of Satan; according as we read, *Luk. 22. 31. Satan hath desired to have you to winnow you*, as a challenger desireth to have one of the other side to combat with,

r 1 King. 22.  
22.

s Calvin. Ia.  
stic. l. 1 c. 14.  
Sect. 17.

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† Diabolum  
potentem ad  
homines sibi  
subdendos &  
in captivita-  
teretinentos  
non virtus  
eius facit,  
sed humana  
peccata.  
Mat 12. 29.  
August. in  
Psa. 71.

so did *Goliab*. So we see Satan must desire leave of God to harme us; our prayer then is, that God would not lead us into temptation: what a matter of comfort is this? that our cause is in the hands of Christ, who is our head.

2. He must have leave of us; I meane we must give way to his Tentation, else his Tentation will be frustrate, so *Acts* 5. 3. *Why hath Satan filled thy heart?* he doth there expostulate the matter with *Ananias*, not with Satan, and askes him what he meant to give Satan occasion to fill his heart with such wickednesse; we must then thanke our selves if the Divell snare us: he had a consent from our first Parents, he did wooe them to it, and he must win us to yeeld, else the sin is his, not ours: I am perswaded that many men do discourage themselves over & above, by reason of the too much fear they have of Satan; I would we would fear God more and Satan lesse, and then the Divell and we should be lesse acquainted; we yeeld often out of a base feare: fear of yeelding occasions us to yeeld, when it is too much. Many dispute it, how to find out the point of difference, betwixt tentations that are ours, and such as are wholly diabolicall; I think he doth best who doth study how to resist them, rather then to difference them. That there is a difference I know; but where the indivisible point of the difference doth stand, I know not; some tell us that a man may finde them out by their suddennesse, & because they are independent and not

not consequent of any former occasion : but to say that our lust doth not push out as *sudden* or as *independent* motions and suggestions is hard. Besides for a man to determine the difference betwixt the *independency* and *suddenesse* of Satans tentations, and our corrupt flying motions, I conceive to be a work too hard for most men. And for the other note commonly produced, that they be *unnaturall* and *terrible*, it satisfies not : in that originall sin worketh *unnaturall*ly, and violently, and *terribly*, deny it who can; and where the act of our sinne ends and Satan begins, who can tell ? What needs all this if we reject them, whether they come from him or us ? in the matter of justification (wherein lies our salvation and our peace) they are not imputed to us, no more being ours then we accept of. <sup>u</sup> In a *naturall* corrupt motion : Paul saith, *When I do that I would not, it is no more I that do it* : therefore no more is imputed by God, then is seen and allowed by us : We shall doe well then not to perplex our selves with needless *queries* which be Satans, and which be *ours* : sith that we all find the act of our own mind, the motion of our fancy, the wishes of our own will to be in those things wherein we have no reason to suspect Satan hath any thing to do ; I say, we find them to goe and come, to be in and out very suddenly, and without any coherence at all ; and rage of our Lust is *terrible* and violent of it selfe, and therefore passe that ; and be sure (come the temptation which

<sup>u</sup> Rom. 5.1.  
<sup>w</sup> Rom. 7.20

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way it will) that we doe reject it, and then we are safe, it is not set on our score: if it come from Satan it is no sin of *ours* at all: if from our lust, sin it is *materially*, but not *formally*; for the guilt is done away, in that we doe not allow it but abhor it.

## SECT. II.

*Of Tentations which come from our selves.*

**I** Confesse it is but now and then, that Satan if he may be suffered, doth not joyn issue with us when we doe deceive and tempt our selves: but yet the thing I urge is, that there is no sinne that is committed, but might be committed if Satan were dead and buried. Could one kill the Divell, yet you cannot name the sin, that Originall lust would not draw and entice a man unto. It is agreed on that Originall sin is (virtually) every sinne neither would God have forbidden all sins to man, if mans nature had not in it *seminall* sins of all sorts and sizes, and so much we have from Christs own mouth, \* *Out of the heart proceeds evill thoughts, murthers, adulteries &c.* That is all evill thoughts: What sin worse then Murther and Adultery? and may we not thinke that the holy Ghost saith not murther but *murthers*, not adultery but *dulteries*, to shew that all sorts, and so the

v. Mat. 15. 19

worst sort of murthers came out of the heart of man, yea, selfe-murthers and all: Neither stands our heart, that is, our lust, free from highest impieties against God; and therefore (there) *blasphemies*, that is, all sorts, kinds, and degrees of blaspheming are said to proceed out of the heart; Satan need not put them in, *there* they are, and though he draw them not out thence, they will spawn out of themselves; so that though the Divell did not owe man a spight, yet the lust of man may marre all, and will make some sinne all manner of sins whatsoever. I think the divell hath great wrong done him, when men to excuse themselves derive their sins upon him; when perhaps Satan hath not to doe in the provoking them to sin *those* things. He is not truly acquainted with the depth of Originall sinne, nor soundly humbled, who thinkes he had never done those faults, except the divell had tempted him; for a man hath in him all sins that be, (at least potentially: ) Indeed we read not of any mention made in the old Testament of (the) sins against the holy Ghost: not that originall sinne had not this sin hid in it then, but I think there was not the occasion then of finishing and acting this sinne; for this sin supposeth greater light, as touching Christ Jesus in the Gospell, then was set a foot under the old Testament; and therefore I say that in (lust) then it was, but it was not drawne forth. How can it come into the heart now, if it were not there from



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y Gen. 6.5.  
Peccatum  
non infun-  
ditur de no-  
vo, sed eli-  
citur de po-  
tentia pecca-  
ti Originalis.

z Rom. 5. 12.  
& Aquin. 1. 2  
q. 82. a. 4.  
Scot. 4. Sen-  
tent. D. 14.  
q. 1.

þ Jer. 17.9.

the very first? is there a new Originall sinne?  
or a new kind and *species* added unto it? was  
not the heart of man y onely evill and prone  
to all evill ever since the fall? Out of the  
heart (saith Christ) proceedeth *Blasphemies*:  
what? some? or all? if not all, which are ex-  
cepted? and why those rather then these? if  
all (as truth is): then *Blasphemies* against the  
holy Ghost, come out of the motions of mans  
heart: All this is to shew that there is no  
new sin which hath not ever been *radically* in  
our lust and nature; else we are more in *Adam*  
then ever all men z have been; but all have e-  
qually sinned in *Adam*, a and therefore Origin-  
all lust is equall in all; perhaps by our de-  
fault we do adde *new* strength to Originall sin  
in us, but for the kindes of it, Originall sin  
is equall in all, and there is no sin but lust  
had it in it ever; and my conclusion is, that a  
*man doth carry fire in its bosome, which hath enough*  
*in it to kindle any sinne, though the divell should*  
*stand by and say nothing.* We all read that the  
heart of man is b deceitfull above all things,  
yea above the *divell*, why? because Satan doth  
not so know the thoughts of our hearts as  
we our selves do: as also for that Satan can-  
not come within us to deceive us, except (as  
I have said) our hearts do give some way  
unto him. How true is that then, that every  
one is tempted when he is drawne aside, and  
enticed by his owne concupiscence?

SECT.

SECT. III.

*Of mixt tentations wherein Satan joynes with us,  
and we with him.*

THE next are such Tentations, wherein either Satan begins to us, and we pledge him, or we begin to him and he joynes with us; when we by discontent, or other inward motion, or by offering our selves to some outward occasion, expose our selves; then we doe light a candle to the Divell, then we *begin*: but when Satan doth make the offer, by moving the fancy with thoughts within, or by proposing some object without, and we entertain him, then he doth *begin* to us: these wayes are ordinary, and it is but rare that the Divell will not interpose. He dogs us up and downe, and waits upon his opportunities (by sin) to devoure us; and now because we sin few sins where Satan hath not a hand, and Satan seldome sets upon us indeed, but more or lesse we hearken unto him: therefore understand all that follow, to be meant of those Tentations where lust and Satan joyne hands; the chiefe hand is from our selves, the principall lyes in our owne lust; without us Satan could not have his desire; but we may and doe finish many sins without Satan: the *cause* of those sins is in us, whereof the occasion is from him, and so we finde that the people of God in the confessions

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*Gods people  
in confessing  
sin use not to  
blame Satan.*

*2 Chro. 21. 1.*

*Mat. 16. 23.*

teffions of sins (we have had in the word) do never so much as touch upon the divell, as knowing that to be but a bare excuse. Indeed *Eve* (who had not then her heart wrought upon) put off all upon the Serpent, but the Saints charge all on themselves. *David* was by very inportunity of the people won to number the people; the text saith, *Satan provoked him*: but yet we see when he comes to confesse, not a word of *Satan*, but all is his own; *I have sinned greatly, I have done very foolishly, Lord forgive the iniquity of thy servant*. When the Saints were to speake of the finnes of others, it is often found, that for their encouragement they make *Satan* an Agent: he is not left out: as *Christ* rebuked *Peter*, *get thee behind me Satan*, because *Christ* saw, *Satan* was too hard for *Peter*, and wrought him to it: and so *Paul*, least *Satan* tempt you for your incontinency. But when men are on their owne finnes, all is laid on their owne con-nate Lust, nothing said of *Satan*: he perswades us, we yeeld, the amends is in our owne hands. Now the better briefly to unfold the nature of these tentations, I meane to deliver my selfe in these short questions.

*1. What a Tentation is.*

A Tentation is the moving of a man to some sin, either by or without the senses, with a reason to enforce it: it is when lust and *Satan* doe suggest, perswade and instigate a man to the committing of some sinne, with some shew of reason. Every thing is as  
it

it is received, that is, a Reason which is so taken, else sinne can have no true reason for it: who can imagine that there is any reason in it, for a man to doe that which in its nature and desert casts away his soule and body for ever? but yet the Tentation would never take, except man, a reasonable Creature, were brought out by some reason in appearance.

Saint Paul calls sinners absurd and unreasonable men: neither can they give a reason for any sin they commit; but because our apprehension is corrupt, and the faculty of discerning is lost, therefore Satan may with ease put fallacies upon us: and under a colour of dealing wisely, lead us into a fooles Paradise. Our onely way is then to beleeve, that there can be no reason given for sinne; and that it is nothing but very skill in our great adversary to let in his poyson. Come and let us reason with God, and not with the Divell: and then we shall soon espye the folly that is in reasoning with lust and Satan. Sometimes we are tempted to sin, and when we once yeeld, then we are tempted for sinne to doe this, or that, because we have thus sinned: when a man is once in a sinne, then we are apt to fall into tentation of discouragement, or worse: as that now it is impossible to get out; I might have kept my selfe when I was well, but now there is no hope, it is in vaine now to strive, and so the tentation is made a snare, or else to find some

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2 Thef. 3. 2.]

Exod. 1. 10.  
The new  
King said  
Come, let us  
deceit wisely.  
Yet every oppressor is a  
foole.  
Pro. 28. 16.  
Isa. 1. 13.

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some end by some other wicked course and fearfull enterprize, to breake out of sin by some other sin; and this indeed is all the reason that is for sinning.

*Who are subject to be tempted?*

No man free: our *Apostle* saith, [*Every man is tempted, being drawne aside, and enticed by his owne lust.*] The best men are often tempted, and that when they are at the best: Satan was neither ashamed nor afraid to set on the Lord *Jesus* Himself; his malice is mighty towards the godly, and if he can but get one of them down, he is made, he hath enough by the end to weaken the hearts of weaker Christians, to discredit the Gospel; & the best men are apt to be lifted up and carried away with some pangs of spirituall pride, and then they are in a foule way for one tentation or other, there is as Satan thinks, something to be had thence. Theeves rob not out-houses where there is nothing but dung or straw; the godly have in them the riches of the spirit, gold and silver, and that makes the diuel to carry an evill eye to them, and he is even sick to ruine such Christians; and God who sits Moderator in all our tentations, orders all according to his holy wisdome; if he suffer such to bee tempted, it is for their good, to let them blood, to purge their choler, to fit them for himselfe. Pyrats set not on an empty Vessell, but on Merchants laden as deepe as they can swim. Do not dream that any perfection shall priviledg thee from being tempted: thou that  
art

art a spirituall man, consider with thy selfe  
lest thou be also tempted, and so tempted as  
overcome; that must be the Apostles meaning,  
e No man can say when he is tempted that he shall  
not be overcome, in and by the temptation: He then  
is wisest that doth keep off tentations all he  
can; and that way goes S. Pauls exhortation:  
He that thinks that he is so good that he  
ought not to be tempted; or so strong, that  
he need not fear to be tempted, hath need of  
a temptation, that by experience in himselfe  
he may prove what he ought to have found  
in the word, that of our selves we have no  
strength, that our goodnesse is not our  
owne. <sup>h</sup> Watch and pray, saith Christ, lest ye fall  
into temptation. Lead me not, (must every  
Christian say) into temptation; of our selves  
and of others, we must not judge rashly, as  
though either we, or they, were not good, be-  
cause frequently and grievously tempted; e-  
very man whilest he hath lust in him and  
divels about him, must be in his armour, have  
all in a readinesse; ere he be a day elder, a  
storme may come: Ship-men when in a  
calme, or at an haven, use to looke to their  
tacklings, make all secure against a tempest: no  
grace, no place can exempt any living wight;  
we must take our turns and it is our best to be  
arming and preparing; what ever is past, all  
is not past, a thousand to one the fits wil come  
again. He went away from Christ but for i  
season, and after a season he came to him, and  
will to us: the elder we grow because we  
have

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g Gal 6.1.

h 2 Cor. 3.5.  
John 15.5.  
Non ait sine  
me deficius  
potestis fa-  
cere: sed ait,  
sine me (ni-  
hil) potestis  
facere. Con-  
cil. Milevit.  
cap. 5.

i Luk. 4.13.

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Chap. 4.2<sup>d</sup> Cor. 10. 131<sup>st</sup> 2<sup>d</sup> Chron. c. 18.  
c. 16.n<sup>o</sup> Mat. 16. 16o<sup>o</sup> Mat. 16.

22, 23.

p<sup>o</sup> Eph. 6. 4.

have most faith, and are leaving the world, the more (usually) and the stronger are our tentations; when we are seasoned we hear of those tentations which we had no acquaintance with when we<sup>k</sup> were green; we shall not have more, but we shall have as much as we can beare; we must be put to it to the very backe; and after some greater matter done, either for us or by us: it is common for to heare of Satan; as in <sup>1</sup> *Jehoshaphat*, he fell; so did <sup>m</sup> *Asa* after God had done great things for them; and when <sup>n</sup> *Peter* made that <sup>o</sup> noble confession, Satan begins to be both bold and busie with him presently. Make a p<sup>o</sup> stand then; as we may and must fly from the outward occasions, yet from our lust within, or our spirituall enemy without, we neither may, nor can fly, except we fly to heaven.

*How Tentations to unnaturall sinnes, may be said to come from our owne lusts.*

A man is to expect if he live out his dayes, to be urged to all sinnes: to the breach of every branch of every one of the ten Commandements; he is like to runne through them all, more or lesse; and for his faith, Lust and Satan cannot abide faith, and we must arme our selves for all assaults that way, we shall be put to it, in respect of every Article of our Creed: Satan and our owne lusts will try, whether they can bring us to question all the Articles concerning God, concerning Christ, or concerning the Church. But for sins against nature, it is not so easie to see how

*q* All sins are  
in a sense a-

our

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gainst na-  
ture as na-  
ture was &  
should be :  
these are so  
called be-  
cause they  
are against  
natures law,  
as nature is,  
*Vid. Aquin.*  
*in Rom.1.*  
*r Rom.1.26.*

our owne lusts may be said to move, and to entice us to them : I may say, that all our tentations if they may be let runne, will become unnaturall, they will end *there*, in something, which is unnaturall touching God ; as Atheisme and Blasphemy ; or touching men, (others or our selves) as unnaturall killings, selfe-murthers, pollutions against nature, passions of dishonour, and the like : Satan hath no naturall affection in him, nor Lust (as lust) hath not any neither ; Satan hath no naturality in him, for he lost all in his fall : the law of nature was not givē to him, he was not to hold order and termes of civility and humanity amongst men, and therefore there was not use of any such law to be given to him. All we can say of him, is, that Satan is kept under, held in awe by God, restrained by feare within, and ordered by Gods providence without ; it is *awe*, not natures law that keeps Satan within bounds. Man hath indeed in him natdralnesse ; but lust which is our Originall sin, hath no naturall affection in it : Some sins then are called unnaturall, because they are against the law of nature in us, which law of nature is no part of Originall sin ; for in it selfe it is good, and the very unwritten law of God. And this law of nature, as it is now in us, doth neither see nor grieve at all sins but onely at some greater finnes, which sins, are therefore called unnaturall. In every man there are two things ; the law of natura is *one*, Originall sinne is the other :

For



Part 1.  
Chap. 4.s Gen. 6. 5.  
Psa. 14. 1. 3.s Contr. Col-  
lator. c. 27.  
Sclat. of  
Tythes pag.  
171. 172,  
173, 174.  
Morton  
Appeale, l. 5.  
c. 17. Sect. 2.  
Feild Ap-  
pendix part  
2. Se. 4 p. 54.  
w Vid. Har-  
ris Sermon on  
the Covenan-  
t. p. 15. folat  
Rom. I. 31.

w Rom. I. 19

For the law of nature some say it is a relique of the old Image left in *Adam*. I thinke not: for then man in *Adam* lost not all the Image of God; then in man by nature there is some peece of goodnesse, but the frame of mans heart is (only) evill. *s There is none that doth good no not one, we are altogether become filthy.* Then it would follow that man brings with him of his owne into the world, the seeds of vertue, some roots of goodnesse, which is Pelagianisme, and condemned by the church of God. The seeds of vertue are not (saith *Prosper*) in the soule of man, because they are utterly lost in the first sinne of *Adam*, neither can we come by them, except God who first gave them restore them againe; I think rather to say, that in things usefull to hold in the wilde lusts that be in man, *w God* presently after all was lost by the fall, (all and every peece of the Image of God) I say to maintain discipline amongst men, God planted in the heart of all mankinde, an inward law, checking many finnes against God, but more against men; and accordingly God hath made a fuller and greater revelation to nature in the things of the second Table, then in the first: and what else is meant by that phrase, where speaking of the power of nature, to see into the booke of the creature, it is said, *w God shewed it unto them, viz. by the law and light of nature which God hath given to all men, as men; they shewed it not to themselves. God is said to shew it unto them.*



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z Psal 14.1.

a Job 8.14.  
Homo ho-  
mini Lupus.

b 2 Kin. 8.13

c Lev 18.23.

be no being, no living amongst men; we would all be such fools as to thinke with our hearts and say with our mouths, *z there is no God.* Originall sin hath all Atheisme in it; there would be nothing but murther amongst us: Husband would kill the Wife, and Wife the Husband; Father Son, Son the Father; Brother, Brother; *Caine, Abel*; our Houses and Towns would be full of paracides and fratri- cides, and men would doe execution on themselves as common as might be: oh the bottomlesse depth of Originall sin! Our owne lust is a fearfull Murtherer; it comes immediately from Satan at the first, and *a he is a Murtherer from the beginning.* Men would be *Wolves, Beares, Tygers, Divels*, one to another: neither would any shame keep men and women from monstrous Adulteries, most infamous uncleannesse, Incests, Rapes, Beastiality, what not? Looke we what is in *any* man, that is by nature in the heart and lust of *every* man, were it not for God restraining, and natures law curbing: should our Originall sinne be drawne forth and let out, we should all doe as *Cain* did, as *Absalom* did, as *Amnon* did, as the *Sodomites* did; for what sin soever is forbidden in the Word, and hath been ever practised in the World, that sin every man carries in his bosome; there is no man but is of himselfe a *b dead dogge*; for why should God so bid that in the Word to all, if the nature of all were not subject to it? Beastiality (the foulest sin) is forbidden to *c thee* as well

as

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The morall law was indeed given immediately to *Moses*; but *Moses* stood as a common father, and was then and there every mans representative.  
*Maimonid. in more Nevochim. part 2. c. 33.*

as to any other; therefore it is in thy corrupt nature, as well as in the nature of any other: Besides, we are cut all out of the same cloth, we are all alike in the guilt of *Adams* sin; one man hath not sinned more in *Adam* then another, and therefore our Originall sinne being the penalty of *Adams* sinne, must needs be one and the same in all: where the cause is just the same, there the effect must needs be the same: Originall sin then by nature is no more, no worse in one then in another; it differs not so much as *Magis & Minus*, more or lesse. In some what by reason of the temper of the body, education, occasion, tentations, influence of Gods providence, and chiefly by reason of the liberty of mans will, (man having his will at some command to sinne,) I say by reason of that and other things, *lust* is drawne forth more in one then in another; and more to one sinne then another; and that breaks out in the life of one, which doth not in another: but as the plot of all diseases lies in the humours of the body, so for certaine of all sins in the lust of the soule: there is in all a kind of pronenesse, a very aptitude to the very worst of sinnes. I know that the power of man is finite, and no way able to run upon divers horrible impieties in all extremities at once, chiefly sith many sins in the *act* doe crosse one another (though all concur in the Root, as in a common Center:) but yet now one, then another; there is no sin under heaven, but man is subject unto it,

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## Quest.

by turnes chiefly; should the LORD give Satan leave to blow the fire, and to bait our lust, man would presently shew himselfe in his colours, and *sin* many diuclish sins.

*How mans nature may be said to be inclinable to unnaturall sins?*

That which is commonly said is true, that there is no sin so bad, so base, so unnaturall, but mans nature is if not inclinable to it, yet *capable* of it; If the sinne be but so so, an ordinary crime, that then our nature is inclinable to it: but if most <sup>d</sup>unnaturall and most abhorrent from the principles of nature, yet we are *capable* of it in some degrees: Lust is of it selfe past shame and past sense; I may add that though at first sinne against nature fit not with us, taste not of our nature by reason of that law that is in us; yet after a little space, when lust hath overcome the law of nature, a man is as <sup>e</sup>sicke after sins against nature, as he is after common sins and worse; for the greater and fouler a sinne is, the more headlong is our lust after it, we being by Originall sin most eager after those transgressions which are worst; an ordinary stomacke is most (of it selfe) earnest after usuall dyet that is wholesome; but we see (a *custome*) brings children to eat coales, and an (*humour*) in the stomacke, makes yong women eat leather to choose; and what more usuall then for breeding women to lust after such things

<sup>d</sup> Adrian the Emperour canonized Antinous his Catamite for a god. Spartian, in Adicavo Julian: in Caesaribus. Tertu. Apol. c. 13. The like did Alexander for his boy Eupheffion. Iustin hist. l. 12

<sup>e</sup> Alii morboſi vel ex conſuetudine quemadmodum pilorum euulſiones, & unguium eſus, præterea vero Carbonum & terræ. Ad hæc autem libidinoſorum concubitus cum mulieribus: aliis enim quidem natura, aliis vero ex conſuetudine contingunt ut ii qui aſſueti fuerint a pueris. Arist. Eth. 4. 7. c. 5.

which

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which would make the stomack of another to rise : so I may say, that as long as our lust is kept in, and held downe, it is for ordinary faults. While the law of nature can rule it against the force and cunning of Originall sin, such unnaturall passions seeme to finde some Antipathy in us; but when by custome, occasion, or tentation, *lust* shewes it selfe and the law of nature can doe little, why then man is not onely capable of unnaturall sins, but *inclinable* to them, and more impudent and impotent that way then after other finnes. As we see *Amnon* is sick after his owne Sister, (an unnaturall crime,) and hungers more after her then ordinary; and *Cain* had rather kill his owne brother then any man else in the world had there bin any. Many are more mad after <sup>f</sup>He lusts, who care not for Shee lusts: as in *Sodome* wee see *Lots* daughters were not worth the looking after, they must know the men; they went after *strange* flesh saith *g Iude* <sup>h</sup>, *strange* in their Sex and kind, so *Paul* saith *Rom. 1. 26.* that women (more shamefast and modest by nature then men) did not care for the naturall use which they had lawfully, but ichanged it into that which is against nature. thus we see delights against nature are (when Originall lust is let out) more looked after then naturall; our corrupt affections are not onely more capable of, but more *inclinable* (at last) unto unnatural sins, which they did stare at (at the first): as long as the law of nature doth fight it out against Originall sin and can

f Gen. 19. 3. 9

g Ver. 7.  
h Non solum  
jure, sed na-  
tura, Iun.

i Quod dicis  
mutaverunt  
naturalem  
usum, ad ha-  
bentes illum  
spectas. Chry.  
in loc.

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Chap. 4.

k 1 Cor. 6. 1.

Rom. 1. 29.  
I Non dicat  
quoniam  
amaverunt  
sua desiderant  
sed (exarse-  
runt) Chrys.  
in loc.  
in Sutton in  
Neron. c. 29.

carry it, we love not to heare these finnes  
k named; but when nature in the Law of it is  
suppressed and our lust rules all, no sinne in  
such request as some unnaturall sinne or o-  
ther; these passions of filthinesse and disho-  
nor do then <sup>1</sup>burn, as it is in St. Pauls English:  
We read much of *Ganimedes*, and the jest went  
of <sup>m</sup>Nero and his *Sporus*; that it had been well  
for the world, if *Domitius Nero's* father had  
no other wife: In a word, a man whose O-  
riginall sinne is kept in order, doth but *bunger*  
after finnes of ordinary quality: but when  
nature is out of office and lust doth all, men  
will then *long* after unnaturall lusts: Passions  
worke most strongly the wrong way, and the  
streame is most swift, when it is not in the  
right channell. And in the other passion of  
blood, how men doe put off all naturall af-  
fection we see it; for men are more cruell  
(when they take) to their own children, their  
owne Parents, then to any Enemies, aye the  
fire of a mans unnaturall sins is not satisfied,  
but with a mans owne blood; and many  
think to lay this divel by killing themselves,  
who have not a thought of murthering any  
body else. Oh that men could once come  
within sight of the depth of their owne lust!  
Man would then learn not to be so bold with  
occasions of sinne against nature: What if at  
first nature doth even spit at them? yet if  
once they fire and take, they worke strongly,  
and come with a greater swing of delights  
then naturall finnes doe; and therefore I  
would

would we could learne as to be humbled for our Originall sinne; so to thanke God for keeping us and ours, that those unnaturall courses have not bin, and broken forth in our persons or houses to our shame and scandall, as have been done in houses and families of better then our selves: And to pray that God would keepe us, as from all other, so from taking after unnaturall passions. What if we have grace? yet sith these finnes are not the sinne against the holy Ghost, 'tis possible for good people to be infected with them: As long as we have Originall sin, we want but occasion, and a Tentation, and Gods permission, and then we fall; because Originall sinne is the same it was, and was at first the same it is now. There be perhaps new actuall finnes, because never drawne out into practise before, but no new Originall sinne; <sup>n</sup> Originall sinne is but one, and it is the selfe same in kind and degree, in all persons and at all times: it may and doth in some beare new fruits; but it never had nor hath, nor shall have new rootes: it ever had in it the roots of *all* finnes, and it can never have but the roots of *all*. We must ever stand bound to the goodnes of our God, who hath so kept us hitherto that we have not broken forth into more and into worse finnes then we have. There is no abomination so prodigious, but our Originall sinne would quickly water at it; it is his meere favour alone, who hath kept us and our families from occasions of

*n Bonav. l. 2.  
D. 22. c. 2.  
q. 1. & 2.*



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such finnes, or such occasions from us. Blesse God then, that *Cain* hath not killed *Abel* in our houses: that *Amnon* hath not defloured our *Tamar*; that our *Abalom*, hath not been the death of his brother *Amnon*; aye, that our Sonne *Abalom* hath not fought our lives also; that *Reuben* hath not gone up to his fathers Couch. What are we? what is our fathers house? that we have been preserved in our houses from such scandalous finnes? are we better? are we so good as those fathers were? Should God sit still, and the law of nature stand still and looke on, and let our Originall sinne, our *lust* within shew it selfe; the next would be sinne upon sinne; against Scripture, against Nature; no Bonds, no Bounds, would hold us in, we would grow worse and worse still; with greatest violence we should long after the greatest finnes, and the end would be a reprobate sense, from the which good Lord deliver us.

The Summe is, that the cause why we feele not such pronenesse to the sin against nature is, not because Originall lust is not as prone in it selfe (if not more prone) to those sins as to others, but because there is by God for necessary causes a law of nature super-added to Originall sin in all mankind, holding us off from such unnaturall passions, which law of nature doth suffer when such sins are committed, and therefore the Apostle fitly calls them Passions; as water suffers when it is made hot, and therefore as long as the law of nature

o *Aquin. in*  
*Rom. i. Lect.*  
*8. Dicuntur*  
*passiones, se*

is not suppressed, a man is not patient about such lusts: But when our lust hath gotten the better of natures law, then to what sins are such men more eager, then to those? Therefore such lusts are by the Apostle stiled, the lusts of their *owne hearts*. We said with St. Paul that God doth deliver men into a reprobate sence, and then they fall into such lusts. Here a doubt may arise, whether such sins are done onely by those who are Reprobates, sith one would thinke, that this Reprobate sence were onely in Reprobates, and therefore so named.

This is I confesse out of my way, yet because I would not stumble any mans conscience, I am bold to speake a word to the point, and the thing I affirme is, that *unnaturall* finnes are done sometimes by such as are no Reprobates: & I think there are many Reprobates, who never in all their lives committed and acted these sins. It is a fearfull estate to be cast by God into a reprobate sence; and the danger is so much, that he is not himselfe, who dares to venture on such rocks because some onely escape. There is no sin (except the sin against the holy Ghost) but an elect person may commit, all sins else may stand with the grace of Election; but this reprobate sence, is not *that* sin against the holy Ghost what ever it be: What ever a man may repent of may stand with our estate of election. Now to say that this is a condition which admits not of repentance is hard, neither can it be proved, and

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*condum quod  
propre passio  
dicitur, ex eo  
quod aliud  
arbitur en-  
tra ordinem  
sue nature,  
puta cum a-  
qua calefit,  
aut cum homo  
infirmatur.  
p Rom. 1. 24.*

Quest.

Ans.

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g H-b. 10. 16

r Selat. in  
Rom. 1. 28.  
Aquin. in  
Rom. Lett 8.  
Dicitur Re-  
probatus sen-  
sus, quo ali-  
quis repro-  
bandum ju-  
dicium ha-  
bet de agen-  
dis, secun-  
dum illud,  
2 Tim. 3.  
Homines  
mente cor-  
rupti, repro-  
bi circa fi-  
dem, Caje-  
tan in Loc.  
2 Cor. 13. 5.

and 1 Cor. 6. Instance is given in one of the worst of all unnaturall sins, and yet the Apostle saith; Such were some of you, & they were Elect, repented, and are now in heaven: God forbid then, that we should bee so sharpe to the consciences of men, as to thinke that all those Rom. 1. & all others like to those who are in Gods Iustice for a time given up to a reprobate minde, are past all hope of reconciliation and salvation. There is a sacrifice for those sins, some have gotten out of that estate, and others may. It is then called a Reprobate minde; not because it is the minde of none but Reprobates; but because such have in regard of their present condition, a minde (as one saith) rejected, disallowed, abhorred of God; yet not a mind past all hope of cure and recovery; or if you will a minde (as another speaks) worthy of reprobation, making choice of matters reprobated: We have a phrase in St. Paul, That Christ is in you, except you be reprobates; not that all in whom Christ (as yet) is not, are simply Reprobates; but that such are in such an estate, that except they get Christ into them, it is all one with them, as with Reprobates; they are (as it were) for the present in a state of reprobation for any goodnesse that is in them; but that they are simply Reprobates it proves not, and as Beza notes, the scope and dispute of the Apostle will not beare this sence; fith hence he proves that no man can be justified by the law of nature, because it is in all men

to

to breake the law of nature, and that the Apostle proves by this, that all men, except God stay them, all runne on to a reprobate minde. By a reprobate minde then he would have meant, a minde going against the *dictates* of conscience, and the *principles* of Nature, out of which estate it pleaseth God to call some to grace: God doth call in some that are cast farre behind-hand by their sins; and therefore we must not say that there is such a *point* of sinning, that no man doth ever come backe from it againe; for no man goes so far but he might have done worse and gone farther; and therefore *when* and *where* can one fix the measure to rest, that a man going so farre can never come to good againe? There is a fulnesse I know of sinning which some *must* come unto, ere the judgement can come on them; but that all who fill up sinne or sins to an height are Reprobates, or that none are Reprobates but such as make up the *extremity* of sinning, I deny: for the conscience must have somewhere to rest, and to pitch such a degree of sinning, that he that comes not to that degree may repent and returne: but that he that comes to *that* degree of sinning may not returne, would trouble the wit of the acutest Disputer in all the world.

Neither doth indeed the Greek properly carry the sense of one *cast away*, but of one reprov'd; not as contrary to the word *Elect*, but as contrary to the word *Reprov'd*: so *Paul* useth it, 1 *Cor.* 9. 27. *Lest I my self be a Reprobate, that is reprov'd;*

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Chap. 4.

u *Vid. Ritten*  
*in Salviat.*  
pag. 10.

w *Artic. 96.*  
*Contra Lau-*  
*ster.*

x *Quest. 12.*  
*in Exod. 4.*  
*Cajetan. gen-*  
*er. 8. q. 1.*

y *Tapp. art. de*  
*lib. arb. Me-*  
*don. l. 3. de*  
*retra in deum*  
*fide. Dried.*  
*de Captiv. c. 3*  
*vid. Valens.*  
*To. 2. Dif. 3.*  
*q. 3. pun. 4.*

reproved; for *Paul* knew full well (by confession of all Papiſts,) that he neither was nor could be a Reprobate, and the learned u *Borgius* expounds *νὴν ἀδόκιμον* (the Reprobate minde) to be a minde, that no man hath cause to glory in, but rather to be much ashamed of, which is indeed the right and full sence of the Greeke word. w *Roffensis* therefore is in an uncomfortable error; who writes, that when a man is hardened as *Pharaoh* was, or given up to a Reprobate sence, as those of whom Saint *Paul* speaks were; that God doth cast them off for ever not tending to them the offer of his grace againe; That God doth forsake some such is true; but that he doth forsake all such (which is his assertion) is false. And sundry learned amongst the Papiſts have a dreame; that when a man comes to such a number, and such a measure of finnes, then God is bound in Iustice, not onely not to give him (though that were too much) but to deny him favour and grace ever after, and so (saith x *Abulensis*) it is all one as though such a man were already actually in hell. This unsound and unsafe opinion is also confessed to be held by great Divines amongst them, y To cast all into a brieſe; I say that God is not bound to give place of repentance unto despisers and breakers of his covenant. 2. He may in Justice absolutely deny it them, and many times doth, as to *Cain*, Gen. 4. 11. to *Eſau*, Heb. 12. 17. to *Corah* and his complices, Num. 16. to *Ananias* and *Sapphira*,

*Act.*

Act. 5. 5. and infinite others, aye saith *z Aquinas*, God (if he will) may doe it, for no sin, but for to punish Originall sinne only. 3. God doth sometimes give place and time, and the grace of repentance to most indurate sinners, and to such as for the just guerdon of some former sins have been given up to a reprobate minde; and albeit such be farre spent, yet they are not past cure, the disease doth admit of a remedy, the sin is not (*the sin*) against the holy Ghost, it is pardonable by a kinde of violent worke of the Law and Gospell, by a strong and compacted force of the Spirit of God, such hurts are sometimes cured, and such sinnes are sometimes healed; and therefore to avoide this blow of Satans Tentation [*that we are in a reprobate mind and therefore past all remedy*] Let us say, *a* yet there is hope in *Israel* concerning this sin; repent we and returne and God will shew us mercy. For though God may leave such a man utterly in his sins, yet that he *must* and will give men up for ever, when their sins are come to such or such a passe, is a Doctrine fit for none to teach but *Papists*, whose religion was and is, as *b Luther* once noted, a Slaughter-house of the consciences of men.

Q<sup>1</sup>. What be the remedies against tentation?

They are either Generall, or else Particular, for some certaine cases, as for the Generall, there are Rules to be observed; some before, some in, others after the tentation.

Part 1.  
Chap. 4.

*z a. 2. q. 2. art 5. ad 1.*

*a Exr. 10. 2.*

*b on Gal.*

Part I.  
Chap. 5.

## CHAP. V

Containing Generall Rules and Remedies before the  
Tentation, to prevent it.

**A**LL I cannot set downe, neither would  
I if I could; the chiefe are:

1. Beware of spirituall pride, the disease of  
such as have something to be proud of: for  
when men grow into a big conceit of them-  
selves, then there needs a tentation to pricke  
the bladder. Swelling in the body is a dan-  
gerous Symptome; tis no lesse ominous to the  
soule: for if once we come to please our  
selves with our well doing, the heart present-  
ly swells up into a puffe of Spirituall pride,  
which is the greatest Enemy to the free grace  
of God that is; This spirituall pride is usually  
cured with a spirituall fall. See in the stories  
of the Saints in the blessed Bible, and we shall  
finde that their pride of spirit hath ever like-  
ly had a fall; it was for the pride of wit that  
those *Rom. 1.* were given over to *c* passions of dis-  
honour; walke humbly with thy God and  
feare nothing. What was once in *d* Adam, is  
rife in us still; (*ye shall be as gods*) was his  
disease, and it is ours ever after.

*c* V. 21, 22.

*d* Mar. 14. 38

*e* Gen. 3. 5.

2. The next thing we must see to is, *Security*,  
and here the Precept is, *c* Watch: When men  
thinke there is least danger, then the danger  
is greatest; Sin and Satan are ever watching  
their opportunities, which is, when we watch  
not:

not: and is it not fit that sin and Satan should be let loose upon us, to fright us out of our security? and chiefly with such lusts as fire the conscience. A man in a swoone, must wee know be rubbed and chafed; and some staring lusts which will trouble the spirits of a man and chase his very soule, are a fit of burning fever to cure this spirituall Lethargie. Security will rust us, undoe us, and eat out all that good is out of us, and if the word will not doe it, nor a crosse will not worke it; then comes a sharp tentation to see what that will doe; and if any thing will *first* awake, and *then* humble the drowfie and sleepey heart of a man, it is some *vexing* sin or other.

3. We must not abuse any mercy what ever it be, for that brings in a tentation; he that will not use lawfull things lawfully, it is just with God that he *should*, and ten to one he *shall* fall into the unlawfull act of the thing abused. Be it Wife, or Name, or Goods, or any mercy, if we abuse it and doe not use it aright: the next is to be *seen* upon with some act of sin in the matter *it selfe*. What ever we enjoy, if we enjoy it not holily and thankfully, we are like to be sore tempted about it, in one sinfull veine or other.

4. Looke not disdainfully on any sin in another; be the sin *what* it will, be the sinner *who* he will, our nature stands not free from the same, we are subject to that very malady and to punish us for looking upon the fals and faults of others with scornes; first or last  
we



Part I.  
Chap. 5.

f Gal. 6. 1.

we are like to be tempted to and with the same offence, that we may learne to know our selves and to be more mercifull to others, against another time. A common thing it is for a man out of passion, (not compassion,) to let it flye at anothers sins to day, and to fall, or be ready to fall into the selfe same sin to morrow. We sometimes finde that we are sollicit to a sin, that we never yet from our youth felt any motion to till now; to let us see, that we beare about us not onely the roots of those sins which our complexion or condition hath enclined us unto, but also of those finnes we never thought of, nor dream'd of, that so we may learne to consider others in their corruptions with *meeknesse* to day, sith it may be our case to take their turne to morrow.

5. Keepe off from us and our selves off from all occasions of any sinne, to rush into harmes way, is to tempt our selves; and to tempt Satan to tempt us. He that will dare to runne into the mouth of any sin, he doth conceit that he is free from that sinne, and the next newes he heares, is to heare of that very sin,\* that he may know by experience what a creature man is; and doth not hee who ventures on occasions of sin, take himselfe free from the danger of that sin? whereas the very deed is, that the man who doth dare to venture on the occasion of sinne, shewes that there was in the heart an implicite liking of that sinne though he neither thinke it

not

Part I.  
Chap. 6.

nor feele it, but rather dreame the contrary; for when the occasion is once afoot, then presently comes in mighty provocations to that sin, and then the hidden corruption opens and manifests it self: it is our wisdom as we would shun sin, to avoid all occasions of all sins whatsoever: For if we will not keepe our selves from the occasion, God ordinarily will not keepe us from the sin; and if God doe not keepe us we cannot be kept, we cannot, we will not choose but fall.

6. Keepe all our armour about us, and put sin and Satan out of hope: the divell is wiser, than usually to tempt where he hath no hope to speed. & Judas went about an honest business: yet because he tooke not his armour with him in the morning, he fell ere night: we must carry our Antidotes about us, because we walke in places that are infectious: and chiefly we must see to our matters in sins we are given unto; if to pride, then goe not where fashions are, without a commission & weapon? if we be apt to quarrell, goe without a sword, and when we have not our weapon about us, we shall not be so tempted to brawle; if to the lust of uncleanness, come not neere the doors of her house, and that will keep our hearts free, having our hearts still an end full of a serious meditation of the presence of God almighty. Sith then our nature is so apt to be tempted by our lust, and we are so soon afoot after every sinne, that like children we had rather be in the dirt than in the cleane:

2 Gen. 38.

E.

have

Part I.  
Chap. 6.

have we not cause to look after these directions, and such as these are, that we may not be led into tentation; that our *lust* may not draw us aside from God, and entice us unto evill?

## CHAP. VI.

*Containing Rules for our Remedy in the Tentation.*

**T**O him that would know what he is best to do, when the tentation is come or comming, we prescribe him to follow this order:

1. To make a right use of it.
2. To get by good meanes out of it.

## SECT. I.

*Containing the Uses we are to turne the Tentation unto.*

For the use to be made of the Tentation, do thus. Know that the tentation is suffered to come upon us by God for our humbling, whether it be to commit a sin, or, to despaire for some sin committed; When it is to some fault, as in this case most times it is, which is against our mindes and to the trouble of our soules: God he knows that if any thing under heaven will humble us, this will doe it; what

what else will so gaul and cut the heart of a Christian man? what else will so set us a praying, a whining, a watching, a fasting? this he sees will even vile a man in his own eyes, and make him base to himself: this will season and fit us for Gods building; and the use we are to make of it, is; to see our selves what we are, and to look up to Christ Jesus: God sees, and we must see, that we cannot well come to Heaven without such a purge, and therefore we must joyne with God, make his end, our end: he doth it to breake us and humble us, and we must humble our selves: humble we our selves saith St. James, and God will exalt us; it is to humble us and do us good; when? *In the latter end* saith the Text: this is not done in a day; and therefore we must waite Gods time: It is a plaister and it must lye on some time, if God meane us any good, the tentation shall not over straight, but hover and hang about us some long time, some good space. God doth drive out one naile with another. Pride with a tentation of Lust, but this is not done in an houre; if it be somewhat long a doing, yet it is worth our while, God wil have us stay, that he may withall pay us for our staying. Let us stay and waite upon God from whom cometh our humiliation: the cause of a tentation is pride, the end of the tentation is to take away our pride: There is great dispute which is, and which is the way to find out our master-sin, but when all is done, pride is

b 1am. 4. 10

i Deut 8. 16.

Pride is the master-sin in all.

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h 1 Tim. 3. 6  
August. in  
Ps. 58. Ca-  
pit. Omnium  
peccatorum  
superbia. Aug  
stad. 25. in  
Ioan. Evang.

the master-sin in al. We al hold of *Adam* in *Capite*, pride was the first & great sin in *Adam*, and so it is in all his seed; *We* had our lust frō him; *He* his from the Angels; A sin of sins in the Angels was pride; it gave the their <sup>k</sup> fall; so it was in *Adam*, it gave him his fall, and so it is in us. There is we say in trees a *master-root*, and that roote in Originall sinne is no other than pride; indeed there is in most, some other particular streame and veine, which carries, one, one way, another, another; arising from Complexion, Education, Condition and other causes and occasions, which often varies as the temper of our bodies, and the order of our estate doth change; and this yeer it is one sin, seven years hence (as every seven yeer there is a sensible change in the humour of the body) it is another; when poore, it is one; when rich, it is another sin; but that sin of all sins which goes thorow all the race of mankind is pride, the universal & general Captain-Sin in all the world. Unbeleif may have that name & be wel called our master-sin in respect of our justificatiō, *instrumentally* takē because it hinders our union with Christ: but the cheif sin, which is our greatest *moral* vice, and carries the greatest stain & power with it in respect of sanctification, is this same of Pride, and spirituall pride is the pride of all prides; all other sins doe pay of homage to pride; as to their King and Lord. <sup>1</sup> *Austine* hath it, that the *Romans* did forbear many vices that carried *shame* with them, and did many

1 De Civit:  
Dial. 5. c. 12  
Lib. 6. in Lu-  
lian. c. 3.

many commendable acts, and all to serve their sinne of vaine-glory: and <sup>m</sup> *Scipio* by name, and others, did abstaine from that which their nature would have been right willing to have enjoyed, and all to keep their name, and maintaine their credit, and outward reputation amongst men: so that all other sins doe as were vaile to this, and therefore God may be said to resist all other sins, but this sin he resists <sup>o</sup> *a farre off*: he cannot abide the sight of it; and so we say that God doth use to giue us up for some time, in some measure, to some base tentations; he lets out some vile corruption, and why? but all to take down this sin of pride. *It is* (say we) *all little enough to humble us*: affliction without the true sight & sound feeling of some of our corruptions, will not doe it: a man is then humble, when he is humbled before his Originall sinne, and amongst all the bitter fruits of that cursed lust, pride is cheif, and doth play the *Rex* amongst the rest: other sinnes that we (speaking from feeling) doe call our master-sin or sins, our predominant lusts are but made use of by God to humble us, and to eat out this dangerous sinne of pride: and therefore it clears it selfe, my thinks to say, that this sin of pride is in every man his cheifest sin, sith other beloved sins are let to have their swing in men, and fall to make this Master-sin of sinnes, our *pride*. The use then that we are to put our tentations unto when they come, is: To

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<sup>m</sup> *Vol. Mor.*

*14.c. 26. Liv.*

*l. 26.*

<sup>u</sup> *Alexa. vid.*

*Plut. in Alex*

<sup>o</sup> *Pal 8. 8. 6*

Part I.  
Chap. 6.2<sup>d</sup> Cor. 10. 13

q Phil. 2. 3.  
Vere existi-  
mamus ali-  
quid occultum  
esse posse in  
alio quonobis  
superior sit. ¶  
Ang. 83. quæ.  
q. 71.

The Will  
not ever ta-  
ken for the  
Deed in sin,  
and why?

a Mala volun-  
tate vel sola

humble our hearts, to abase us, to pluck away the feathers of our pride.

2. The next Use we are to make of our tentation, is; that we see a *mercy* in it what-soever it be; if we feele nothing but what is *common* to man, and others have had and have the like, we must learne to bear it with a kind of *impatient* patience; why should not we beare what others beare? what are we? is our nature better then others? here must be a kind of content, else it is like it will be worse yet; else as yet, we are neither truly nor sufficiently humble: it must teach us to think *a better of others then of our selves*: and we must learne to render thanks to God, considering what our deserts are, and what our nature is; that we are no worse, that we are broken out no more.

3. The last use is, that we must consider a providence in it, in that we are kept from sinning, by being tempted to and for sinne. God doth suffer us to fall into the thoughts and affections, that so we might not fall into the outward deed and action of sin: better have a motion in the will, then the will and the deed too; the will is taken for the deed in good things, but not so in sinne; for that God accepting and rewarding our good deeds, comes out of his grace and favour; it is a matter of mercy, and drawes out of the merits of Christ, and therefore God may, and doth many times take the hearty will and desire for the deed: but in a sinne it

it is not so, for there the punishment is according to the desert, and merit of the sinne; it is more or lesse, as the desert of the sinne is more or lesse: now there is more guilt in the act and will too, than is in the will alone: evill workes really deserve punishment, and the punishment is never more then the guilt that is in the sin, and the will is not so bad as the deed. There be more degrees of malice and evilnesse in the act, then in the purpose alone; and therefore of the two, it is better to have it in the *affection* within onely, then in the *act* without too: cheifly when the thoughts be such as we cannot abide, doe not allow, but abhor: We fall soonest into the outward act of that sinne, which thrusts in upon us on a sudden whereof we felt not the drawing tentation first within: had *David* bin haunted with pestilent and violent suggestions and motions to Adultery and Murder, he had then felt those corruptions to have beene strong in his flesh; his care then would have been, to have been earnest with God by prayer, to be pardoned, healed and preserved; and so he had found such strength, that he would not, nor should not have done those faults: What if we finde that we doe loath such lusts when they begin to fire? yet we must not stay there, as though it were impossible that we should ever fall into the sins themselves: *David* would have taken it in as much scorn as another, had one spoken before to him as touching Adultery and Mur-

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qui ubi miser  
efficitur, sed  
inferior potest  
state qua  
desiderium  
male volun-  
tati implatur  
Aug. de Tem.  
l. 13. c. 5. Scilicet  
quod. q. 18.



Part I.  
Chap. 6.

*r Tentari &  
in tentatione  
non infertur  
non est ma-  
lum, imo et  
in bonum est  
hoc enim est  
probari.*

*Aug. l. 2. de  
bono persev.  
c. 6. Non no-  
bis expedit  
esse sine ten-  
tationibus,  
nec rogemus  
Deum ut non  
tentemur, sed  
ut non con-  
ducamur in  
tentationem.  
Aug. in Psal.  
73.*

ther : our disliking the inward motion, is not thorow enough, except it bring us on our knees to beg of God, that it proceed no further; and so we see (by accident) it is a mercy to be held under some such profitable tentations, and we must make this mercy of it : that the tentation drive us to God, to keepe us from finishing the sinne it selfe : our tentation must be a meanes of our prevention; we must take it as a warning peece to arme us against falling into the foul fault it selfe.

Because I said, the will in good things is taken for the Deed; I thinke fit to adde, that God is so over-kind to his people, that

1. If a man have a thorow purpose to doe good, but cannot, by reason of some morall or naturall impediment, the Will goes for the Deed.

2. If a man have a purpose to stand it out against a sin, but cannot, by reason of infirmity; in this case also the will is as the Deed, albeit he fin the sin.

## SECT. II.

*Containing the means how to get out of the Tentation, viz. What we must not doe.*

THE second main branch, is, how we should get the tentation off, and draw our selves out of the snare, and here we are  
to

to show 1. What we must not doe, and then  
2. What we must doe.

1. We must not *dispute* with sin nor Satan ;  
Satan when they came to arguing , was too  
hard for our first Parents in their innocency,  
when they had will, and their reason, at com-  
mand, and now that we are as we are, we  
loose all if once we begin to enter into dis-  
putation with such an old Sophister and craf-  
ty fox as Satan is ; and our owne lust is the  
greatest, both deceiver and dissembler in the  
world. He ( as one saith ) shoots with Satan  
in his owne Bow, who thinkes by disputing  
and reasoning to put off Satan, our reason is  
corrupt, and on his side, and it will betray us  
into his hands.

2. We must not fly away from Satan, a run-  
away never makes a good conclusion of his  
tentations: from *Idolatry* & from *Adultery* and  
*Fornication* we must fly : such sins are best con-  
quered by flying, and we are to hold our  
selves from all occasions of all sins whatso-  
ever, *when* and *where* we may doe it without  
offending of God ; but from the Divell it is  
neither possible nor lawfull to fly from him ;  
not possible, because the Divels are exceeding  
many, and they are spirits and there can be no  
flying from them ; nor lawfull, because we  
are bid to resist him, and therefore forbid to  
fly from him, and then again, because it is  
a kind of Service done to Satan, a yeilding to  
him some kind of worship, sith that it is to  
feare him ; and we are commanded to feare

G O D,

Greenham

1 Cor. 6. 2.  
10, 11.  
1 Tim 6. 11.  
Fly these  
things.  
2 Tim. 2. 22.  
Fly also  
youthfull  
lusts.  
*Libidinem*  
*fugiendo su-*  
*perare. Vido*  
*Aug. de ho-*  
*nestate mul-*  
*ier.*

1 Eph. 6. 13.  
Jam. 4. 7.  
1 Pet. 5. 9.

## Part I.

## Chap 6.

When Satan  
seeth his  
threatnings  
to be feared,  
then he ter-  
rifies more  
and more,  
such as are  
terrified al-  
ready, Luther  
on Gal.

GOD, and not the Divell. A feare there is granted, so as to send us to God, and to the use of Gods meanes : but such a feare as to make us run ( a fainting feare ) is unlawfull and dangerous ; and after a sort a serving of Satan, the deadly enemy of the Lord Je-  
*hovah.*

Make the case thus, a man is on just occa-  
sion alone, by himselfe, yea in the darke too,  
and hath reason so to be ; now sinne and Sa-  
tan let flye at him with their fiery bloody  
darts : Here we must not run, not avoid the  
place ; it is a kinde of serving Satan, and a  
yeelding to the Divell. God is angry with it,  
and it is often the way to great danger ; what  
if by this shifting the roome, we finde ease  
for the present, yet it is but his skill, like a  
lightning before death ; it leads us securely  
into the hands of the same, or some other ten-  
tation. Even <sup>u</sup> stand it out, hold *there*, as  
long as we have a calling to be there ; what  
if we quake ? better quake, than serve Satan,  
better tremble every veine then sinne ; better  
dye in the place, than flye from the place, be-  
cause it is a flying from Satan, and he that in  
this sense flies from Satan for feare, seems to  
distract Gods providence over him, for that  
particular.

Thus farre for what we must not doe ; now  
next is, What we must doe : and here we  
have many things ; the heads are these :

SECT. III.

Part I.  
Chap. 6.

Of (Beleeving the first thing we must doe, to get out of the Temptation.

**T**HE first thing is beleeving; get faith (faith w Paul) and then we shall quench all the fiery darts of the Divell. Our faith will doe wonders, if we apply the victory that Christ hath made over Satan x for us: What if we be Cowards, yet Christ did not play the Coward; His victory Mat. 4. was ours, and for us: He stood in our place, plaid our prize, beat Satan to our hands: His glorious triumph over Satan, is a kinde of satisfaction for all our yeelding so much, yea, too too much to the Divell: what if Satan beat me, may a Christian say, yet I passe not; sith my Christ in my stead, for my peace hath beaten Satan all to peeces: in him my head, I have long since beaten Satan hand to hand, he is then to me in him (my Captaine) a very vanquished enemy. Thus faith makes his victory as touching the price of it ours, as though we our selves had in our owne proper persons, conquered Satan, and beat the Divell. The next thing that we must doe by our faith, is, to take Christ Jesus, and set him against the Tempter: Why? Because there is scarce any temptation wherein Satan is not: the Divell shall put y some of you in prison; z Get thee behinde me Satan: we see Christ gives a glance

x Eph. 6. 12.

x In Christo  
in tentatione  
... Si in illo  
nos tentari.  
sumus, in illo  
nos Diabolus  
superamus.  
Aug. in Psal.  
60. Christus  
Diabolum  
vicit & pro  
te vicit, &  
tibi vicit, &  
in te vicit,  
Aug. in Psal.  
49.

y Rev. 2. 10.  
z Mat. 16. 23

Part I.  
Chap. 6.

s 1 Ioh. 5. 4.

6 Exod. 33. 2

Vers. 3.

Vers. 1.

c *Demo irasme*  
dicere vide-  
tur (tu) &  
populus (tu-  
us) - alio-  
quin dixi sset  
Tu & populus  
(meus) Aug.  
quest. 1 49.  
super Exod.  
Tom. 4.

glance at the Divell, but not leaving out *Peter*, *Peter* is the principall still; therefore *Christ* saith, Thou savourest *the things* that be of men; He saith not, *The things* which be of the *Divell*. The *Divell* is usually in it; and we are by faith to set *Christ* against *Satan*: we are not of our selves so weake in the hands of *Satan*, as *Satan* is in the hands of *Christ*; turne him then over to *Christ*, and let *Christ* alone with him; faith will be satisfied with none else, nothing but *Christ*; and faith is said to be our *a victory*, which neither hope nor charity are said to be; because it doth make *Christ* ours, who is our *victory* over sin and *Satan* both. Faith is not content with the presence and assistance of an Angell neither, except the Lord *Jesus* be there himselfe: for God *b* did promise to send an Angell with his people, and to drive out the *Canaanites*, and the rest of that *Cruel*, but he himselfe would not goe: the people of God were no way content with an Angell, they tooke no comfort in this; this was faith the *c* Text, *evill rydings*, they mourned and put on blacks, like a loving wife; she must have her husband; what do you tell her of sending a trusty servant along with her, nothing will content her but her husband. So when our faith is set on worke, it makes us but sicke to tell us of an Angell, except we may have *Christ* *Jesus* also, him or none: and therefore we are not safe except we doe and can by faith lay fast hold on *Christ* *Jesus*, and set up him and

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and his power against the Gates of Hell and powers of darkenesse. (Say) an Angell bring strength with him, yet an Angell brings no *merits*, nor that *authority* with him. Faith must have one to side it with us against Satan, who hath *absolute command* over Satan, and *merits* to make amends and payment to God for all our sins, (that way) now these concur in none but Christ, and so we find that no substitute, no not an Angel will serve, but Christ must be ours by faith, and by a living faith we must take him, and make him our Buckler and sword against the Divell and his Angels: if Christ doe but say the word, the Divell himselfe is laid, his tentations dye. To him then who is our <sup>d</sup> refuge and our strength, let us fly; no creature is to be our refuge, because none can be our strength, but if we rest on them, say, on the Angels themselves, they will prove our weakenesse; but Christ Jesus the Lord our righteousness, he will be sure to be our strength. (Say) I of my selfe am as weake as water, but in <sup>e</sup> Christ, (made mine by faith,) I am strong, can doe all things, can, and shall, and will beat downe Satan himselfe <sup>f</sup> like lightning from heaven, and <sup>g</sup> tread down the divell under my feet: but when? Shortly. Through whom? *Through the God of Peace*: so faith St. Paul. Let the Divell and his Angels be unto us as a Kite; yet as long as we may succour our selves under the <sup>h</sup> wings of the Lord Jesus Christ, we are safe, we are sure. The last remedy that we have by faith, is, to learn

us

<sup>d</sup> Psal. 46. 1.  
<sup>Vid.</sup> Aug. in  
Loc.

<sup>e</sup> Phil. 4. 13.

<sup>f</sup> Luk. 10. 18

<sup>g</sup> Ro. 16. 20.

<sup>h</sup> Mat. 23. 37  
<sup>Aug</sup> in Psa.  
62.

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i Iam. 4. 7.

k Rom. 8. 37

super-con-

queror.

super-con-

queror.

12Chr. 20. 20

m John 5. 4.

us to relye on that promise, that if we fight we shall conquer. The promise is, that if wee resist Satan stedfast in the faith, he will *fly*. Beleeve then that we shall overcome; and we shall overcome: we are more then Conquerors, as the *k* Greek is: We do over-over-come; other fighters fight first, and then conquer; but we through faith in Christ are said to overcome before we fight, and so we are *more* then Conquerors; This is to be *more* then a Conqueror, to be sure of the victory before one fight. Beleeve and *prosper*; doe, but by faith say it shall be so, and it shall be so. A man shall not presently conquer a man he is to fight with, though he doth beleeve that he shall conquer him, because there is no promise made by *G O D* that he shall; there is no covenant past betwixt God and us to that end. But now *G O D* hath said the word, we have him fast in a Bond; that if we fight against Satan, wee shall conquer Satan, resist him and he shall flye; war against sin, and sin shall dye: I speak not of presumption, but of faith, when a man hath grounds for it, useth *G O D S* means in Gods fight. Have we not a com-mand then, it is attended with a promise; that he that prayes (*not to be lead*) shall not be lead into the Tentation; we are bound then to beleeve, that following Gods wayes wee shall not be lead into Tentation: *m* Faith is our victory, and nothing but faith, because it is not hope, but faith which apprehends and applyes

applies the promise. We see then that Saint Paul speaks to great purpose, when he calls upon the Ephesians above *all things* to get faith and the use of faith, to quench not *some*, but *all* the fiery darts of Satan: reason can do nothing; (as it is naturall) it is in vaine, and doth no good; the Tentation is a spirituall thing; *reason*, a naturall weapon: now a naturall thing, can have neither stroke nor force against a spiritual, & therefore reason is a false weapon; And (as our reason is *carnal*) it is a secret friend to Satan, takes part with him against us: good stuffe for a man to thinke to conquer the divell, with a wisdom which the Apostle faith is *divellish*: How divellish? Because it hath the Divell for its *Damme*; We must not then consult with flesh and blood; downe with reason, away with our own wit, let faith doe all, else faith will doe nothing; faith never workes so well, as when it workes alone. And is it no more, but beleieve the promise, and is Satan gone? No, no more: and must wee have all we beleieve? all and more too. (*All*) for it is with us according to our faith, as Christ said to the beleieving woman of *Canaan*; a Beleever shall have what he will. (*More* than we beleieve) because we shall have beyond our faith; *above what we are able to aske or thinke*, and that abundantly too. How so? must wee not have a promise and faith for all? I answer and say, we have more then we have faith for, *in the particular*; a world of matters there be that come to our hand,

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*n* Eph. 6. 16.

The weapons of our warfare are not carnall, but mighty, how? Through God. 2 Cor. 10. 4.  
*p* Jam. 3. 15.

*q* Mat. 15. 28

*r* Eph. 3. 20.



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Since wee  
have this in  
us, that if we  
did know  
them, we  
would aske  
them, and do  
our diligence  
to know  
them.

Phil. 6.16.

hand, that we did not know of, nor thinke of in the particular; yet nothing but what wee have faith for, one way or other, if not in the particular, yet in the generall, viz. we beleeve that we shall conquer all the tentations we see, and all others we neither see nor feelee, such as we doe know and those we doe not know of, wherein a kind of *implicite* faith is sufficient. And thus we aske nothing, but what we have faith for, one way or other. In the generall, we aske in the generall, and we have many things whereof we have *no faith* for in the particulars. Up then and be doing, worke it out by having and using our faith; Satan flies at the sight of faith, there is such an Antipathy betwixt Satan and the faith of a Christian, that faith no sooner comes in place, but Satan is gone; Other graces have their use, and place to resist the impulsions of the Divell; some one, some another, but faith as Paul shewes, doth quench all; I say, (*all*) the fiery darts of the divell, because it doth take in Christ Jesus with all his Merits, Value, Vertue and Power. And thus much for the first meanes to get out of tentations, which is by Beleiving.

## SECT. IIII.

Of (*Resisting*) the second particular Means, whereby we get out of Tentations.

1 Pet. 5.9.  
Jam. 4.7.

THE second is by Resisting. Resist saith Peter; how resist? *Stedfastly*, how stedfastly?

In

In the faith, and what then? why then Satan will flye. The Apostle shewes it us in another phrase, *Stand*, saith he, and then Satan he fals. It is not here (saith *Chrysostome*) as it fares with wraistlers; for there except we cast downe our adversary, we conquer not: here we conquer Satan, if he cast not us down, we are then (in acceptation) as though we did cast him down: alas Satan is quelled, and as it were cast down and killed already; he is too far in hell ever to come out againe: Satan can look for no crowne, he is in perdition, his aime is to cast us downe into the same destruction he himselfe is in; so that if we doe resist and but keepe our *Stand*, this is our conquest: we must not looke for a greater victory then is to be had in this world. That which troubles some with discomfort, is, because no sooner do they begin to resist, but it is rather worse with them then it was before; these consider not that it will be thus: for if we will let sin and Satan alone, they will let us alone, sleepe in sinne, and spare not, we may have such quiet enough, and come by degrees to be *past feeling*: but resist we sin and Satan, and the Divell will play his part, to hold his hold: he is a *strong man*, and will not out except he be forced; now possession by force, we know, is with some stir; struggle *sin will* and *must*; when we labour to cast the old man off (*it will*) because it is now a dying; and all dying things, that dye by pieces, as sin doth, reluct and struggle, and stirre for life (*it must*)

Part 1.  
Char. 6.  
Resist the  
divel and he  
will flee; not  
onely (run)  
but flye.  
Eph. 6. 14.

Jude 1. 6.

Part 1.  
Chap 6.

*must*) because else a godly man would not so well discern the going out of sin: the Candle blazeth most, and stinketh worst when it burnes in the Socket; and so it fares with sin when it is toward it's last.

2 Rom. 5. 1.

There is a double death of sin: *one*, in respect of the guilt of sin, which then is killed when we have our pardon, this is in *Justification*; and when we begin to get our pardon, the Conscience is more out of quiet, greater stirs being there, then when we sat still and did nothing that way: but when the pardon is had once, *then* the conscience is alive, sin is dead, and our hearts are at quiet; being *justified by faith, we have* \* *peace with God*. The other death of sin, is in respect of the power of sin, and this is in our *sanctification*, & this we mean chiefest here: when a godly man sets about it to kill up, and dry up this running disease; the plucking out of the weapon, the removing of the guilt of sin is done on a sudden; but the healing of the wound, the mending of the languor is done *gradually*, now a little, and then a little: and when a man is come to abhor his lusts, then he hath given his sin its deaths wound as touching the power of it, and so on; now some, and then some, sin doth dye more and more. Now when a man can once come to resist sin, he is dead to sin both wayes; to the guilt of it, and to the power of it: for had he not the pardon of it, he *would* not resist it: had he not some power against it, he *could* not resist it: Now looke how much power

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power we get to resist it, so much power sin loseth. And now because sin will not give ground, and lose the Field, without fighting and some opposition; hence it is, that when we begin to resist, sin and Satan make (to feel to) the greater y head, and we take our case to be the worse, he cannot sleep in a quiet skin here, except we will sit down here by Satans fire, for if we once go about to get off from him, he will not loose us so, but some stir he will make; but we must live by faith, and know that Satan is going, and sin is a dying. When the divell went out of the mans body, he tare him and puld him miserably; he would not take his far-well, but he should feele it: so when we do by prayer & conjure and charm him out of our soule, he will make all the hurly burly he can, when he is going out; but be of good heart, our faith doth assure us, that there is never a prayer we make, nor act of resisting that we doe use, but gives Satan a knock, and sin a mortifying blow: when ones hands do ake for cold, yet when we come first to the fire; the fingers ends ake worse which makes children cry when they first come to the fire; the cause is, because the heat doth draw out the cold, to the utmost parts and ends of every finger: like to this it is that our sins do make us ake worse; when first we bring our selves to the enlightning and healing ordinances of God, our sins then are drawne out more; therefore they vex more; we do stirre them more, and therefore they

y Rem. 6.2.  
Delectatio-  
nes carnales  
nobis illicitae  
multa sugges-  
rent, quibus  
non consensimus  
sed tam-  
en non  
consentiendo  
contendimus,  
Aug in  
Psal. 64.

\* So Isa. 26.  
16. Prayer  
is in the  
Hebr. called,  
וְנָחַל  
Lest, a  
Charme.

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stinke worse; we see them more then, and are more troubled at the sight of them I confesse: But yet so, as a man is at the sight of many huge enemies, whom yet he knowes that (through the helpe of his Captaine) by fighting, he shall beat and conquer: by resisting and fighting whatever we see and feel at first, we doe and shall at last conquer sin and the lusts thereof, and save our selves from the temptation of the divell. Some questions may here come in by the way.

*Quest. 1.* When is lust sufficiently resisted?

1 Cor. 6. 11.

*Ans.* Some kinde of faint resisting may be made by generall and common graces; and some againe, against some finnes by the law of nature; but for the resisting that proves effectuell and is against *all sin*, as *sinne* is against the written Word and Law of God, it is done by faith and saving grace, and by the Spirit of God giving lust such a wound, that let Satan licke it all he can, it never recovers nor comes to it selfe againe. Should we take the Word (sufficiently) in a *legall* sense; then while we breath we neither doe, nor can resist sinne, but it may be, and it ought to be more and better resisted stil: but if we take it in an Evangelicall sense, so as to be sure that our sinne is dead at the heart (as some trees be that yet carry some boughs) that we may be sure that we are in Christ: Here I say, that a man hath *sufficiently* resisted sin and Satan, when he doth not allow the sinne, when he doth not consent to the temptation.

tation. Some expresse it by a distinction, and say, that if a man doe not allow infirmities, and doe not live in the practise of grosse sins, then all is well, and there is comfort enough to be had, to stay our thoughts against the day of refreshing: as a little will stay the stomacke for a time; so will an assurance that we have broken the heart of sin, binde in our hearts from despair. The answer which is made hath this sense in it: that 1. If we allow not infirmities: 2. If we doe not practise grosse sinnes, then there is sufficient resisting as touching the maine. That there is a difference betwixt infirmities, and presumptuous sinnes is not to be denied; it is expressly in the holy Scripture. Papists say that the man who doth a mortall sinne, is not in the state of grace; But for venials, a man may commit (in their Divinity) who can tell how many of them, and yet be in Christ for all that: I hope there is no such meaning in any of our Divines as to tye up mens consciences, to hang on such a distinction of sins, sith it is beyond the wit of man to set downe a distinct point betwixt mortall and veniall sins. Now when it is an impossible matter punctually to set downe to the understanding of man, which is, and which is not a veniall sinne; they must pardon me for giving the least way to such Divinity, as must needs leave the conscience of a man in a maze and Labyrinth. I finde that the nature of infirmities doth so depend upon circumstances,

a Psal. 19. 13  
Presumptuous  
sin peccat,  
non asti-  
mundo mi-  
seri-  
cordiam  
Dei: sed  
contemnen-  
do justitiam  
ejus. Aquin.  
22. q. 21. ad  
2. ad. 2.

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that, that is an infirmity in one man, which is a grosse sinne in another; and some men plead for themselves; that the things they doe are but infirmities: He that *will* sinne, and when he hath done will say (not to comfort his soule against Satan) but to flatter himselfe in his sinne that *is* but an infirmity, for ought I know, he may goe to hell for *his* infirmities. Besides, if that be good Divinity that a man who is in the state of grace may do infirmities, but not commit grosse finnes; Then I would I could see a man that would undertake to finde out some Rule out of the Word, by which a sinner may finde by his sinne, when he is in Christ, and when out of Christ; at what degrees of sinning, where lyes the Mathematicall point and stop; what a man may say, *thus farre may I goe and yet be in grace; but if I step a step farther, then I am none of Christs.* We all know that finnes have their latitude; and for a man to hang his conscience on such a distinction as hath no rule to define where the difference lyes, is not safe Divinity. The conscience on the racke will not be layd, and said with *formes* and *quiddities*; the best and neerest way to quiet the heart of man, is to say, that be the sinne a sinne of *infirmities* when we strive and strive but yeeld at last; or, of *precipitancy*, when we be taken in haste, as he was, who said in his haste, *all men are liars*; or, a meere grosse sinne in the matter; aye, say it be a presumptuous sinne, yet if we allow it not, it hinders not, but we are

in

in Christ though we doe with *reluctancie* act and commit it; and I say that we do resist it, if we doe not allow it: For let us not goe about to deny that a godly man during his being a godly man, may possibly commit grosse and presumptuous sinnes; and for infirmities, if we allow them and like them, that we know to be sinnes, then we do not resist them; and such a man, who allowes himselfe in <sup>b</sup> one, is guilty of all, and is none of Christs <sup>as yet</sup>: be the sinne what it will, *Iames* makes no distinction; & where the Law distinguisheth not, there we must not distinguish. I speake not of *doing* a sinne, but *allowing*: for a man may doe it, and yet allow it not: as in *Paul*, *Rom. 7. 15.* that which I would not, that I doe; and he that allowes not sinne, doth resist it; therefore a man may resist it, hate it, and yet doe it; all the difference that I know is this:

1 That a man may live after his conversion all his dayes, and yet never fall into a grosse sin: by grosse, here I meane presumptuous sins also, so *Psal. 19.* *David* saith, not, *cleanse*, but *keep back* thy servant from presumptuous sins: we may then be kept from them; I speake not that all are, but some be, and therefore in it selfe all might be.

2 For lesser sins, secret faults, we cannot live without them, they are of dayly and almost hourelly incursion, but yet we must be cleansed from them, as *David* speakes: Dayly get your pardon; there is a pardon of course

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b *Scot. l. 4. D*  
22. *Marlyr.*  
*loc. cgm. p. 2*  
c. 14. sec. 7.

c *Vid. Reg.<sup>o</sup>*  
*Treat. 6. c. 7.*

Though  
grosse and  
presumptu-  
ous sins dis-  
fer: yet  
they are all  
one to my  
purpose.



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for them, they doe not usually distra& and plunge the conscience, but yet we must not seee them, and allow them; if we do, our case is to be pittied, we are none of Christs as yet.

3. Great staring sins, a man cannot usually and commonly practise them, but he shall allow them. So *Psal. 19. 13. Keepe back thy servant from presumptuous sins, let them not have dominion over me:* Implying that except we be kept back from them, they will have dominion over us: it followes, *then shall I be upright.* So that the man, in whom grosse or presumptuous sin or sins have no dominion, he is an upright man. To commit a sin is one thing, to live in the practise is another: How far a man being and remaining in grace may goe in the committing of great sins, is past my skill to determine: The case of *Salomon* and others, proves that a man may goe farre; tentations may hang long; if a day, a week; if a week, a year; if a year, many yeares; and how many who can say? A man lives in a sin when he loves it and sin lives in him though he doe not practise it at all; he is a Drunkard, who is never drunke, if he love drink; and he Covetous, who loves money, though he have not a penny in his purse. So, say a man never act the sin, yet if he love it, if he do not hate it, he lives in it. As in the Body, a man is said to have his health, albeit he hath usually infirmities which make no let, but that he eate, drinke, sleepe, work; but if a man have great diseases, which take away his stomacke and strength,

strength, then we say he is sickly, and in danger. In the soule, usuall scapes and ordinary infirmities we cannot live without, yet they do not interrupt our peace nor destroy the strength of our soules; we pray, read, heare, never the lesse. But great sins doe distract, and disturbe, do weaken and threaten the worst; and as it is hard I confesse, for a man to practise them, but he will be a lover and an allow-er of them, a consentor to them, yet (when at the worst) I say a godly man doth not make a trade of them, his heart is not on them, his minde is as it were another way all the while: Thus then we must resist lesser lusts, by dissenting and striving to weaken them, to lessen them; but do we our best, we cannot possibly be free from them; and for greater sins, a godly man may be kept from them, live and dye without them. But yet we must grant, that a man may be good in the heart, & yet for a time (and how long who can say?) be drawn to commit them too, albeit not to allow them. It is enough for either sort to assure a man that he is a resister of them, if he pray, or sigh, or groan against them: for the reign of sin, is when we love them: now he that so strives, loves not sin, it being not possible for the heart of man, to be against that which it loves; sufficient resistance is made, in point of justification, when a man doth disallow them in his judgement, and hates them with his heart, though he cannot shake off the practise of them. It is not easie to put off ones old

The Spirit  
ever hath  
the victory  
for it makes  
us repent of  
the evil we  
do: but the  
flesh can  
never make  
us repent of  
our doing  
well.

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old companions: but yet in the point of Sanctification, there is not sufficient resistance made, so as to have our peace of sanctification, till we be able so to resist, that for greater sins, grosser and more presumptuous faults, we doe not practise them at all; and for lesser, that we doe dayly weaken them, lessen them, when our judgement doth carry a command over our wils, our wils over our affections, our affections over our actions.

*Quest. 2.* What order are we to observe in making our resistance.

*Ans.* Order is of great use. To resist, is to fight; and the enemies we are to fight with, are many and mighty, and therefore as in Battels, so here, Array and Order is all in all; the Particulars are these.

1. We must set against and resist the motion that comes from us; and the suggestion that comes from Satan at the very first ere they meet and come together, if we can possibly, be it never so unlikely & so absurd, yet we must tremble at it in respect of our owne weakness, so as to pray against them, at the very first sight of the temptation: the *affection* if suffered to come is to humble us, that so we may walk in feare, use the means, and not fall into the *action*. Doe not say it is unlikely, I shall never doe it, this is the way to grow secure, and then farewell. Sometimes we are set upon with temptations *likely*; that is, such as our particular nature is most given unto: for we are many times soonest overtaken with

with those tentations that our humour doth  
itch after. And anon againe, we are urged to  
unlikely lusts which we never had much mind  
unto; that so we may be taken secure, and ere  
we are aware, and then we are gone: Sith then  
our enemy never sleepeth, we must watch,  
and wake, and be in a readinesse, to observe  
all the motions of our devouring adversary:  
if we resist at the first coming, the work is  
halfe done, we shall find Satan a coward; if  
we resist not, we shall feele him as a Lion: we  
must trust neither our selves nor Satan with  
any tentation: We see the tempter changeth  
hands, a man so prodigall, that he wastes all  
when young; when old turns quite another  
way; his life is in his riches; aye, one way to  
day, to morrow the wind fits in a contrary  
point, and therefore we must be provided for  
all assayes, while the tentation is green and  
yong: and what if we can make no great  
matter of it as yet, to our *thinking*? We must  
hold out still, for all that, play the man still:  
God means to make a sound cure, and it may  
be, he will suffer us to be held to it somewhat  
with the longest; the venome and poyson  
must out from the very bottome. We must  
have patience, what? Patience at motions to  
sin; yes, such a patience as this is, to thanke  
God it is no worse, and to be content to wait  
the Lords leisure, days, months, yeers, & thank  
ye too, if we may have it at last, *impatient* in-  
deed at the lust: but yet a patient and a long-  
suffering minde, that we be not tired out. Be-  
gin

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gin as soone as the tentation begins to peepe, be at it to day, to morrow, every day, and after a time, the fits will and shall break away. Some Agues are cured by striving and resisting: All tentations I am sure are. He that will drive away his sorry Partner by wrestling, must do it at the beginning before the Ague be settled in the blood and spirits; and in like sort it is soonest done, to drive away this divell (by striving and resisting) to doe it at the first, while it is young, and not strong, ere it get into an habit, and creepe into the bones, and (which is more inward) into the marrow; I meane ere it can get any great hand over the *spirit of our mind*, the bosome and bottome of our soules.

1 Eph. 4. 23.

The spirit of a thing is the quintessence of it. *Marbury* thus, the spirit that is the imagination of our minde. *Rep.* p. 20.

2 Pet. 2. 1.

2. *We must begin where Satan begins, and go on as he goes on:* we are to observe his motions; if he begin with a lesser sin, we must not despise small things, a little leake drownes all in time, and the prick of a pin, lets out all the winde of a bladder; and therefore we must make up against Satan, even then, when he comes with the smallest sins; and if he turne to greater and fouler faults, we must (of all) be very carefull to keepe off the pikes of more *damnable errors* and sins: They make foule holes in the conscience; and (as thieves doe) such gashes let in other sins, greater and greater still; when it first comes, it appears great, doe but yeeld to it once or twice and then we begin to thinke it to be not so great a matter; Chiefly see to it that we hold out and

and eye Satan in that master-assault of his, viz. To beate us from our assurance of our Being in Christ Jesus; for it is the ordinary and common tentation, that Satan useth to make the foundation of, and to give entry to all the rest, it is I say to beare us downe in it that we are not the children of God, and that we are not in Gods books; give him but this, and then we doe in a manner yeeld him all the rest; for if once we conclude, that God is not our father in Christ, then Satan hath us where he would, and he may lead us into despaire or presumption which he pleaseth, and therefore what ever we doe, we must hold our own, and keep(in) this perswasion, to dye for it, that we are the children of God. (Say) we have ever so many *afflictions*, *desertions*, *corruptions*; yet that ought not to shake us out of our assurance; for David had as many *afflictions* as any of us, and more: and for *desertions*, we finde him all over the *Psalmes*, making heavy complaints that way: He that runs, may read all over that Book, many a dolefull song; and for *corruptions*, and such corruptions too, as use to pay us home: sins, great sins, I meane committed after his calling and conversion, we finde he laid hands on another mans wife, he defiled her (her husband loving David as his owne soule) and then fell upon an horrid plot of murder: he did act it with hellish skill, and shed the blood of sundry, that he might be the death of one: and did he not number the people against all reason, and

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f And this was the last act that David did before he took his bed.

g 2 Sam. 24.  
h Kings 1.1.  
2 Sam. 24.10

b 1 Tim 1.5.

and stood it out too, say all the f Captaines what they could; And yet I hope David added not this sin to all the rest, to wit, to question it, whether God were his God or not. I have (saith he) done foolishly, I have sinned, and that greatly; Lord forgive, what? The infirmity: No, the iniquity; of whom? Of thy *Servant*. He holds this fast, that for all his sins, his great sinnes, yet he was Gods servant still; Let goe *this*, and though our sins were but a few or but ordinary, yet Satan will sink us with one tentation or other: but now keepe we our ground in this point, never deny the conclusion that God is our God: and say, our corruptions were more, were worse then they are, well may Satan shake his chaine at us, but we stand on a *rocke*, and the floods of his tentations cannot come, so much as at our feet: For we know that our sins are but the sins of a creature, his mercies are the mercies of an infinite Creator, without either bank or bottome: keep we the maine chance (*that he is our Father*) and then, well may our sins humble us, but Satan with all his setting on, shall never be able to discourage us: we know that Christ dyed for sinners, and for the h chiefe of sinners; no man was ever kept out of heaven for his confessed badnesse, but many are for their supposed goodnesse; In a word, this only point, that he is our father, kept up in our consciences, will make us fit, and able to dash, and blow off, all the powers of darkness, and push away all the darts of the divell;

divell; therefore sith it is his method to lay all upon this point, hold this fast, and we hold all fast: If the Enemy assault one way, and the Garrison defend another way, the Towne is lost, the Enemy will carry the strongest peece. We must not be taken up about other matters and lye open *here*; *here* Satan will try his skill, and doe his utmost to bring us out of conceit with God, and to make us thinke that God hath no love unto us, no care of us, and then we are gone. Live and dye then with this in thy heart, and mouth; (*He is my God, and I am his servant*) and thou shalt be able to lay all the divels in hell. Say, God hath confirmed his love to me so much, so often, that now I hope I shall never call that matter into question againe: And next for *afflictions*, we must frame a new Bible, ere we can with any colour finde any thing out of Gods *afflicting* us, to prove that he doth not love us; of the two, abundance, and plenty, and out-ward peace, would rather yeeld matter to say, that God doth not care for us; and yet it would be long, ere a Christian will come to a Minister, and say, I have such a deal of wealth, of health, and so many friends, and so much friendship, that I feare me I am not in the right; but when *afflictions* come and stormes arise, then we come and make a pitious moane: sure God is not my father, I am not his child, and grow we do into hard conceits concerning God, and heavy thoughts as touching our selves: now all this comes out



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h Heb. 12. 6.

A Psa. 22. 1.

# Psa. 30. 7.  
m Heb. 10. 58

# Psa. 143.  
4. 10.

out of our fancy who doe so highly prize the things of this life, that sure if God did love us we should not be in such and such wants. A very foolery, the <sup>i</sup> Text is cleere : He correcteth every son, whom he receiveth; let the word be heard speake, and then we may conclude the contrary, and say thus, God doth afflict me, and he doth withall make me to make a right use of his affliction, (say but of one) and by this I am sure, that he is *mine* and I am *his* : For affliction is a part of the curse in its owne nature, and God doth never change the nature of it, and turn it to a mercy but onely to those he loves. It should, it would hurt me; I finde it did me, doth me good, and therefore I am a son of his love : And lastly for *desertion*, it is but as a mist before our eyes. Desertion is in it selfe no sin : for Christ was without sense, aye, he was so deep in it, that when he dyed, he said, <sup>k</sup> *Why hast thou forsaken me ?* A totall, a finall desertion ours is not : partiall the best have had and have ; God turnes away his face, <sup>l</sup> David himselfe is troubled : <sup>m</sup> *The just doth live by faith*, and not by feeling : and in that very *Psalme*, where he complains that his spirit was *overwhelmed* within him, and that his very heart within him was *desolate* : I say in that self same *Psalme*, David saith ; <sup>n</sup> *Thou art my God* : I passe not whether this Desertion be for sin or from sin, a chastisement of sin, or an effect of sin, all comes to one for our dispute ; it hath, is, and may be, the case of a right godly man. Looke

up

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p Psal. 22.1.

up then, and if from want of sight and feeling we do say, *Why hast thou forsaken me?* yet then let us by faith withall say *o my God, my God,* and we are safe. Sith then this is the order Satan useth to follow us in the tentations, to make us to distrust our being in Christ, and our standing in grace; we must make that our method too, & rather chuse to dye at Gods feet, then to suffer our assurance to be taken away from us: Lose this and lose all our comfort, hold this and all is ours, let Satan say and doe his worst. I confesse it is a heavy hand, when a man is put to it, to walke without his feeling. David was a man for naturall and spirituall cheerfulness both, above men, yet he had his heart full: and say his case were ours, that for very sorrow of heart, arising from the absence of the light of his countenance, we be like p a bottle in the smoke, we doe shrin away to nothing, become a very Skeleton, a bagge of bones, an Anatomy of a man; yet then our faith must shew it selfe, and we must hold up our heads above water: no great thanks to swim, when God doth hold us up by the chin, with comfortable feeling: But he is a man of faith that can then say, God is my God, my King, whē he sees nothing but the promise. Oh, *Blessed is the man who beleevs & sees not:* for want of sense their song once was; mine eyes fail; my flesh fails, my heart fails; my knees fail, my *all* fails but my faith, which never failes; well then, though a mans marrow be consumed like to the drought in Summer, say,

p Ps. 119. 83.

q Psal. 22. 17

r Job 20. 29.

1 Psal. 69. 32

119. 82.

2 Psal. 73. 28

3 Psal. 109. 1

4 Psal. 32. 1

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Psa. 3r. 10.

Rom. 1. 18

1 Rom. 9. 8.

2 Gal. 3. 29.

Heb. 11. 1.

\* Mat. 5. 4.

not onely ones flesh be pined (which after sicknesse will come againe) but ones very bones be consumed, which when once dried (they say) never come to themselves again; aye, and once iuyce (within the bones) doe wast away, yet there we must *hope against hope* and set faith against sense; when we cannot see one shine in the face of God, yet we may fetch support out of the promise: Gods countenance doth change and turne away, but the promise is ever the same, & all in all is in the promise; we are 1. children; of what? *of the promise*; 2. heires; of what? *of the promise*: fight and sense, looke onely on the face of God, but our faith lookes onely on the promise; and it is the *Evidence* of things *not seene*, it gives a being to that which in existence; is not and thus living by faith, a Christian on all occasions may say, *God is mine* and so mine, as though he were nones but mine; he is *all* mine; What we speake out of feeling, a tentation may make us unspeake againe; but what we say by faith *once*, we say it *ever*, and all the tentations Satan can devise, cannot make us unsay it againe. I mourne, *x Blessed (not shall be) but (are) those that mourne*, why? They shall be (not are) *comforted*. He then is a blessed man, who mournes though he be without *present* comfort.

3. We must keepe this order, as to begin with the right end. And the right end, is *then* to finde out what the sin is, that is chastised or punished, *when* the tentation to a lef is a punishment

punishment for some other sin: It is all in vain, and meer lost labor for a man to think, to get off the sin, which is the punishment, when we let the sin punished alone: hence it is that we do finde many a good man strive and strive, even his very heart out to master a lust, and are where they were or rather worse, and why? But because that vexing sin, is a correction for some other sin, which we oversee and say nothing unto, and thus men run upon flats of discomfort, as though they were none of Gods, and all because they cannot conquer a sin; which is not, because they are not Gods, nor for want of faith neither, but for want of art and method. The effect cannot be taken away untill such time the cause be removed: now we must know, that one sin is the cause of another, two wayes:

1. First, by *effeing* and producing by a very *efficiency*, another sin; as Covetousnesse is a very Cause working oppression, Vsurie, rapin, buying and selling for dayes, and enclosure; now I confesse it is hard to be convinced; that that which is an effect of a former sin, is a sin till we be convinced; that the sin which is the cause, is a sin, as he that knowes not what covetousnesse is, or is not convinced that covetousnesse is a sin cannot be cured of Vsurie, Enclosure, hoarding up of Corne, &c. and therefore the sin which is the cause, must be pardoned and healed first. So pride of life is the cause why men do follow fashions; to follow that which is or was a fashion is no

How one sin  
is the cause  
of another.

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y Zeph. 1.8.  
Isa. 3. 1.  
Vid. Calu. in  
Zeph. 1.8.  
z Vid. Leger  
Sumptuariat.  
Compta & or-  
nata ista con-  
jugum vita  
nihil differt  
a Tragedorum  
in Scena ver-  
fantium or-  
natu. Sic. A-  
rist. Oecon. 1.  
1. c. 4.

sin, but to be in that which is (*the*) fashion, whilst it is called *the* fashion is a sin, else there is no such sin as following of fashions, which y Scripture, and z Nature, have condemned for a sin. I say, this sin comes out of pride as out of a working cause; and tis not possible for a man to be mended in one, except he dig out the other: So passion springs out of pride of heart, as out of his very next cause, and so doth envy too: many are troubled with their Passions and disquieted with Envy, and make a great marvell of it, that they cannot get the victory all this while. I will tell you the reason; they pray against passion, but not against the cause, not against pride; they stop at the streame, but choake not up the spring; they lop the boughs, and it grows thicker after, and pluck not up the root. Therefore if we meane to cast out of our heart and life such a sinne as is an effect of a former sinne, we must first begin with the *causing* sin; or else he doth wash a stone, and Satan will hold him where he was, doe what he can; and what a weary hand is this, for a man to pray, to read, to beare, to fast against a sin, & yet to make nothing of it.

2. By *meriting*, which School Divines call demeriting, & deserving to be cast into some sin by God, (as a just Judge) for some other offence; and this as it comes from God, is a Good of justice: think not that we mean it, as though a God did infuse, or put into a man the matter or forme of the punishing sin; it need,

a Nec hec  
que patet. is  
mala, mala  
sunt: si enim  
iusta sunt bo-  
na sunt. sed  
tibi patienti  
mala sunt.  
Aug. in Psal.  
102.

needs not, there is matter enough in our hearts already : God cannot breath sin in the wind or breast of any man, But by letting lust out, and letting Satan loose upon us, we are punished and corrected by one sin for another. Some say, it ought not to be said, that God doth punish sin with sin, why? (then say they) that sin which is the punishment doth deserve more punishment, and so it doth : What (say they) and doth that deserve another? no, for albeit God *may* and doth punish sin with sin, it followes not, that the second sin (must) be punished with another sin, but with some other punishment it must : and what if in some cases, sins in a row be punished with sins; yet there is no (Infinite proceeding) because as the Schooles have agreed, when once it comes to hell, there is no demerit: sins on earth merit further punishment, but <sup>b</sup> sins in hell do not, because there is <sup>c</sup> satisfaction given, & so a full point put to the justice of God. Besides, the <sup>d</sup> damned are in actuall possession of their last punishment, and therefore there is in them no demerit of more or further torment : God in justice then doth and may punish one sin with another *here*, some say with a greater; that is not alwayes so : for he punisheth <sup>e</sup> Idolatry with Fornication, yet Fornication must not be held to be a greater sin then Idolatry; it is <sup>f</sup> sufficient, that the sin which is made the punishment, be a more vexing sin, bringing more shame, and more inward or outward distress, that so the sinner

*b* Damna  
blasphemant  
Deum (ex in  
hoc peccatis.)  
Aquin. 2. 2. q.  
13. 40.  
*c* Aquin. 2. 2.  
q. 13. 4. 2.  
*d* Aquin. supp.  
q. 93. a. 6.  
*e* Rom. 1. 29.  
*f* De ratione  
pene est quod  
sit contra vo-  
luntatem, er-  
go peccatum;  
per quod aliud  
punietur oportet  
esse magis  
Manifestum  
ut ex hoc sub  
ipsis et aliis  
describatur  
reddatur: non  
autem oportet  
quod sit gra-  
vius Aquin.  
22. q. 9. a. 3.  
3.

Part 1.  
Chap 6g. Can. loc. 1.3  
c. 4. p. 14.  
E. i. i. Colon.

Deu. 18. 14.

W. Aug. Com.  
Iul. a. l. 5. c. 3.  
For this  
same pur-  
pose have I  
raised thee  
up that I  
might shew  
my (power)  
in thee.  
Rom. 9. 17.

may be made the more detestable to himself or others: the greatest sins doe not alwayes vex most, they should I know, but they doe not. To come to our point: We say that sin doth cause sin, by vway of desert, when God doth by Permission, Desertion, and Tradition, give a man up to some sin of shame or inward biting sorrow, to judge him for some other sin: bare permission it is not; for so we sin all sins we commit. I hope vve cannot sin any sin, except he suffer, and his power do permit: yet vve finde that Pharaob had his heart hardened worse for manner and measure, then other common sinners had; but all sinners are sinners by permission; therefore there was a delivering up an act of justice & power in hardening the heart of Pharaob; and so it is, when God doth plague one sin with another: the thing I educe is this, that it is impossible with all our whining to get off the sin merited, except we first deal with the sin meriting: we cannot affront the justice and power of God, when he doth inflict and lay it on for some other fault: it is out of our element to take it off, till first we have removed and done away the guilt and power of the former sin: When sin doth worke and produce another sin by its owne force, then it comes from the power of sin: when sin doth demerit, to have another sin made a punishment of it, that comes out of the guilt of sin and justice of God; therefore vve must make our peace for the sinne vy which is the cause, and subdue that ere

ere we can possibly make any hand vwith the other sin, vvhich is the *punishment*. That then vve may cleer our selves of some tentation, we must look and see vwhat brought it; if vve cry and cry and can make nothing of it, then we may see it is for some other sin, vvhich sin vve must finde out and then cast out *that* corruption, and the worke is done: vve finde somewhat to the purpose in *Jonas*, a good old Prophet; he fled away from God, vvas found out, thrown into the Sea, swallowed by a Whale, and God in his goodnesse did deliver him, and yet after he fell into the like sin againe; no doubt he did ask God forgiveness in the Whale for his first sin, yet he after fell into the same way againe, and did chafe, because *Niniveh* was not destroyed: now see here the root of sin vvas not moared up; he did at first fly out of pride, because he vould not be thought to preach the destruction of so famous a place, he thought none would be wel pleased with such a message, and therefore do it whose vould for *Jonas*. This *fact* he was sorry for, but saw not the *cause* of all to be pride; and therefore after, vwhen he saw that *Niniveh* vvas not destroyed, what a chafe vvas he in? and vvas not this horrible pride too? that so many must be destroyed, rather then *Jonas* should be thought to misse in denouncing a judgement which should not come: had he found out the Canker at the first and killed it, he had not fallen this second fall. Tis certaine, that as in diseases in the body, if one disease be caused



Part 1.  
Chap. 6.

John. 16.9.

ed by another, which is more in the spirits and humours of a man : the disease *causing* must be done away, ere the disease *caused* can be remitted; it may be eased for a time, but it will returne againe, as long as the sick matter is there to feed it : and therefore wise Physicians strike alwayes at the root ; so must we, and when Satan is upon us with some vexing lust, and we cannot with all our power put it off : let us say, sure it is for some other sin, that must be killed ere this will be cured; & so we must cast out the *mother lust* : we must not say that we cannot find what it is, what the sin is for which we are vexed with these or those affections ; for the Word and the Spirit will show it, if we aske it at the hands of God, the Lord will point it out unto us : so David *Psal. 139.24. See* (saith he) *if there be any wicked way in me, & lead me into the way everlasting* See if there be any wicked way in me, see it, and show it unto me ; It being the office of the Spirit, to convince a man of his sins ; it followes that the Spirit (if we seek it in sincerity with a desire to be healed) will find out our sins for us, and shew them unto us ; and when by the line of the Word and Spirit, we have found out that Nest, we are to turne our griefe upon those lusts rather then upon the present temptation : The matter is, that when we are thus hunted and dogged with such temptations as are *corrections*, say, it is rather for some sin, either

1. Part, So some when married are tempted  
(but

(but not brought) to adultery, because when single, they were unclean one way or other, and thought to mend all by marrying without repentance; and so when once married, they grow secure, and lay all on the Physick, and not on God; as <sup>k</sup> Aja did in another case: and then when they feel that sin urgeth, and Satan tempteth, as much, and perhaps more after, then before, because the sin is worse; men faint and sing many a heavy song, and hang up their sword, and say, as good not at all, as never the better: Novv here the right and ready vway to heal all, isto repent truly & thorowly of former uncleanneses & lusts, and then the Coast will cleer; first do that, and then marry; bring not old sins to the marriage bed; and when the knot is knit, tentations as many, as strong, perhaps more, perhaps greater, may come, but they shall not over-come; and therefore they must not say, better not marry at all if it be so; I say he that hath the gift <sup>1</sup> let him not marry: but he who hath not the gift, (as all have not) he vvere <sup>m</sup> best marry, or he must, and will do vvorse: Resolve the case thus; such a man if he marry not, use vvhat helps, naturall morall, spirituall, he can, yet he burnes still, and the more he opposeth, the more stronger his affections grovv; a man married cannot say, that he shall not be tempted to defile the bed; but this I say, that using all Gods meanes, and calling in for Gods blessing on the ordinance, he shall not fall, his soule will heal. Novv in case one find

Part 1.  
Chap. 6.

4<sup>o</sup> Chro. 15.  
11.

Mat. 19. 11.  
m 1 Cor. 7. 7  
C. quid propo-  
sisti, 32. q. 7  
Ambr. in 16.  
Luc. Necessi-  
tas illius cri-  
men tuum.  
1 Cor. 7. 37.

Part 1.  
Chap. 6.]

finde that for all his care, his lusts grow exorbitant and violent; look back and humble, for vvhhat are past before; This is to pluck us by the ears for vvhhat vve vvhere before vve were married, make all that vvell, compound vvith God for old matters, and then ease and peace vvill come.

n. Mat. 19. 22

o Deus uisur  
Satanas  
est ministro  
suo et tan-  
quam instru-  
mento et ita  
dicitur effi-  
re quod sum  
minister au-  
thoritate sua  
reboratus fa-  
cit Vass. l. d  
96. c. 10. n.  
64. Ibid. 9)  
c. 1. n. 22. et  
c. 3. n. 9. Can.  
loc. l. 2. c. 4. ad  
Arg. 7.

2. Present, As say a worldly man be told and convinced of his sin, and yet will not mend; as we see a man may see a sin to be a sin, and yet goe on in it: witnesse that young Gentleman, vvho vvvent away like one vvell beaten, vvhen it came to selling all. Novv many times in such a case, God will have such an one to be tempted by Satan, as his Instru- ment, vvith strong passions to adultery, vvich usually of all sins he could never abide, and this goes to the heart of him: he whines and wrings his hands, teares his haire, is weary of himselfe, knows not vvhat to do, o and is even angry with God, because he cannot finde ease, & is often upon the point to despair: here I say it vvill not off, the tentation vvill not a- vvay till it hath done its cure; till, I meane, vve find out, that all this is for our cove- touse- nesse, by vvich sin vve vex and anger God; and therefore he doth order Satan to follow us with vvave upon vvave, in that sin of unclea- nesse, vvich God sees will vex us: He would not have us sit & rest quiet in that sin of earth- lineesse, (the vvorst of the two) and for that it is, that vve are terrified with those or some o- ther passions of shume and dishonour.

3. To

3. To come (so vve are tempted) to some sins, vve thought our hearts till novv had no mind unto : novv in this case vve must knowv that it is a mercy, and so to be taken, to let us see and feel that by *tentation*, vvhenn we might justly be suffered to fall into the *action* it self, that vve may know, that it vvas neither in our vvorth nor in our strength, but onely in the preventing grace of God, that vve have stood cleere all this vvwhile, and that it must by the same supporting grace of God, that vve must stand firme for the time to come.

Look to come, to vvhat is past, present, forward, backward, every way to see what it is for that vve may remove the cause for vvwhich vve are thus tempted, and then the temptation vvill away, even of it self, vvhen that is once cured: of all vve must beware of Satans Sophistry, when he would needs perswade us to ease our selves of the vexation by yeelding once or twice, or so, to the sin in hand, and then no more ; now this is quite against Reason and Experience ; *against* Reason; for in all morall acts, whether vertuous or vicious (chiefly vicious, because our nature is so strong that way) this is certain ; when we once commit it, it doth leave a wonderfull pronenesse to doe it againe : When then Satan saith, doe it once, and then no more; no Satan, must we say, should I commit it once, I should be more earnest to commit it the second time then ever I was the first. *Against* Experience, for we doe finde, that when we once sin a sin, the power

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power of grace and faith doth decay, we have not that heart to pray against it, and so we are ready to turne that way againe; as, put fewell to the fire it burnes the more, so doth he, who thinks to satisfie the motion to a sin, by sinning the sin; the onely way to satisfie a lust, is not to satisfie it.

## SECT. V.

*Of Prayer, and the Word: the third particular Meanes whereby we get out of the Tentation.*

p Mar. 14. 68

q Ego adolef-  
cens petieram  
a te castita-  
tem; et dice-  
ram: da mihi  
castitatem,  
sed noli modo:  
timebam e-  
nim ne me  
cito exau-  
des et cito sa-  
naret, n. s. le-  
ham explevo  
quam extin-  
gui, Conf. l. 8.  
c. 7.

**P**Prayer: p Watch and Pray; Watching is but a preparation to, and a fortification of prayer: Prayer is a turning of our selves to God, and so a turning of us from the tentation; some turne to some other sin, as to thinke of the world when they are tempted to some unpleasing Passions: some to that which is lawfull in it selfe, and here they find some kinde of *respite*, but the cure is not done except we doe by prayer come to God, and call unto him for favour and succour. A man is never overcome in and by the tentation, as long as one can pray against it; the tentation prevailes not till it please; it pleaseth not as long as we can pray in earnest against it. Some for forme do pray, as (q *Augustine* saith once he did) against the lust, but would not for any thing part with the profit or pleasure of it as yet; this is, to say, rather then to pray a prayer: delight in prayer and in the Lord, and

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and then the tentation doth not delight : we cannot promise that you shall pray away the suggestion, but the consent and delight you shall : But you will say, I pray, and yet I find some delight in the sin : what of that ? This is the delight of the flesh, which Paul <sup>r</sup> instanting in himselfe, dares call it a *serving the law of sin* with his flesh ; but the matter is, whether we do take delight in that delight, which way the delight of our inward man is carried ; as long as we find that our delighting in the lust, doth grieve and trouble us more then the lust it selfe doth, our case is good, and our prayer is of force, and what if for all that, <sup>r</sup> sin be there, yet it reignes not there : and what if worse haunted then when I set my selfe against it then <sup>r</sup> before ? It is common to be worse sicke when we first take our Physick ; we think of the sin and the circumstance of it most, when in our prayers we set our selves to aggravate it ; and out of that Satan picks matter to delight us with, and when we oppose the lust, the lust then doth most oppose us, and Satan will come upon us then with his greatest impressions, to see if now he can allure us with some fleshly delight, and then he calls upon us to give over prayer, *that* sure our prayer is naught, *that* we are naught, *that* God hath no minde to us, *that* sin hath dominion in us, *sith* it stirres and pricks most even then when at prayer : But we must beleeve that *sith* we aske according to his will, he heareth us, <sup>r</sup> we know that we have

<sup>r</sup> Rom. 7.25

s Tentationi  
carnis ma-  
quam est ad-  
junctis p[er]na  
victoria: imo  
quicunque ten-  
da, ut quoad  
aliquid vici-  
atur, alio-  
quin non  
peccaret Du-  
rand. l. 2. d.  
21. q. 2. n. 4.  
r Rogers, Treas  
4. c. 16. m. 4.

<sup>r</sup> Job 5. 14.  
15.

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Chap. 6.

Perk. Caf.  
Conf. l. i. c. 7

Three things  
to be prayed  
for, 1.  
Strength

w Bonar. l. 2.  
d. 11. a. 1. q. 1.  
ad arg & d.  
25. q. 4.

x Bradæ. de  
caus. Dei, l.  
2. c. 5. et 6.

y Vid. Aug.  
de Civ. Dei,  
l. i. c. 17. 18.

have the petitions we desire of him, what ever we feele. Say our prayers prove an occasion to ripen a disease, when it must ripen ere it will cure; all is to drive us out of all selfe confidence and then the malady will heale. Go then on in praying with perseverance, *all manner of prayer*, and the end will be, that if vve do not give over to pray, Satan must, and vwill give over to tempt. The three maine matters I could vvish Christians to sue for in their prayers are, 1. *Strengib* to conquer satan vvhen he sets upon us vvith main force, and plaine violence & sledge; I knowv he cannot w compell us, for then the sinne vv ere his, not ours, but yet for all that he can and doth vvith a strong hand drive & make us to consent, and bringeth us to yeeld; and in that sense vve cannot of our selves stand in his hands, vvhen he comes against us with his power; there is no standing against him and his tentation, except we be under-laid by the power of God; he will wrest a consent from us, and worke us to a x delight, doe we what we can (for we can do nothing of our selves) it is out of our hands to be able to gain-say him; when he comes with his authority, and frights us with his power, we must then pray (in) to our help the power of God; and when we see Satan come roaring like a Lyon, cry out and say, *helpe, helpe*, though it be as much as ever we can doe to speak. If a y woman cry she is faultlesse; simply faultlesse we are, if we cry as soone as the Satanicall impulsion doth appeare,

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peare, but in the tentations of the flesh which are sins in themselves, there some secret consent goes with them as far as they move and goe; a woman *may*, but the will of a man *cannot* be ravished, because it cannot possibly be forced. Satan must by his strength and terrifying draw some consent from us, else we are free and the sinne cannot be done, and that he will doe, except we do bespeake by Prayer the power of God: But now sith that we have by reason of Gods promise the power of God at some command, it is in our selves, if we want his *strength* in our soules, it is, because we will not doe so much as aske for it: if we find that he hath given the *Will*, he wil give the *Deed*, though not ever answerable to our will: as we see in *Paul*. To *will*, is present with me, but now to perform that which is good, I finde not; (that is) not answerable to my desire; simply then he doth not deny us *all* performances, nor such as shall be accepted to our comfort; Pray then for strength and Satan will prove but weake, either God will weaken him, or else he wil futher strengthen us.

2 Phil. 1. 23.

2 Rom. 7. 18

2. The next thing vve must pray for, is Wisdome that vve may not be ignorant of his vviles, vvich if vve be, he vvill couzen & cheat us: Satan comes not ever as a Lyon, but rather most an end like a Serpent, a Fox, vvith all his art and skill that he may circumvent us, and brings his ends together, by reason of our simplicity and folly: We must up to the *onely wise* God by prayer, that he



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b Jam. 3.17.

c Jam. 1.5.

he would enrich us with the wisdom that cometh from above: if any man, saith <sup>b</sup> James want: What? Wisdom; <sup>c</sup> Let him aske of God: But he will not give me, yea, he giveth to all: and what if our wants that way be great? why, he gives *liberally*: and say we have been great sinners, are as unworthy as they that are most, it followes; (he upbraideth no man) he will not hit us in the teeth with old matters; all want wisdom, but he that is *sensible* of his want, let him aske and he shall have wit enough, to prevent the Stratagems of the divell: the Lord God is too wise for Satan; He will make children of us, if we set to him hand to hand, our wit to his, will come to nothing: looke how a crafty pate, may couzen a child of all that he hath for an apple, or so; In like manner, Satan with a toy will deceive us of our soules, and beguile us of our peace; there is then neither wit nor grace in it, for a man to venter on him without prayer to God, for the spirit of wisdom in generall, and in particular (with a speciall straine) for spirituall understanding to be able to wind out of the polices of the divell. What with his naturall Wit, Age, Time, Experience? Satan is full of depths and profundities; we cannot hold our owne, if we have no better skill to plead with him then our owne: Prayer will make us wise to <sup>d</sup> salvation, and help us to that understanding in the Myſteries of his iniquity, that we shall soon find him out, and save our selves.

d 2 Tim 3.15

3. The

Part 1.  
Chap. 6.3.  
Long suffering.

3. The third thing we are to aske for, is *Long suffering*; for when Satan cannot have his will by violence, nor by Craft, then he will see what he can doe by Continuance and meere importunity: I cannot expresse my selfe better, then in the words of *Martin Luther*: when the diuel (saith he) cannot by force overcome those that he tempteth; then seeketh he to overcome them by *long continuance*, for he knoweth that we be earthen vessels which cannot long endure, and hold out many knocks and violent strokes; therefore with long-continuance of tentations, he overcome many, & therefore *long suffering* is needfull to wait for the end of those tentations, which the divell raiseth up against us. So he. How long we shall be put to it to waite, I know not; the best is, if we dye while we are waiting we goe to heaven, for such are happy and blessed; but usually and commonly, God gives us an issue here, first or last: we must then pray that it *may* be, and wait with patience till it *shall* be, which *will* be, and *shall* be in Gods time: he never comes too soone, nor never stayes too long: We say, *Lord how long*; but *God* saith, *in the appointed time*; therefore waite and pray: and in some cases where single prayer will not do, as in <sup>e</sup> some, it will not, there helpe it with a fast.

1 Cor. 10. 13

f Mat. 17. 21

2. The next Weapon, is the word, Read, Heard, Meditated; & *Paul* calls it, *the sword of the Spirit*; a fit instrument for a man to enter into this Combate with: for Satan being a

g Eph. 6. 17.

H

Spirit,

## Part 1.

## Chap. 6.

h 2 Cor. 10. 4  
*Gladus dicitur sermo di-  
 vinus qui  
 facit g'adiu  
 carnes præci-  
 dit; sic & ser-  
 mo divinus  
 concupiscen-  
 tias carnales  
 Chrys. hom. 8  
 in Mat.*

i 2 Cor. 4. 4.

k Heb. 4. 12.

l 2 Cor. 10. 4.

Spirit, our weapons must not be <sup>h</sup> carnall, but spirituall; and the word of God is the sword of the Spirit, which being had and used, kils up all the lusts of the flesh, and he that kils *sin*, doth in a sort kill the *divell*. A man that is to ride where Theeves way-lay him, will be sure to have his sword: We are to passe up and downe where vve shall light upon the divell, and sinfull occasions at every turne; he is still at the hedge corner as we travell, he is at home, he is at Church, he misseth not a Sermon, he is <sup>i</sup> the *god of this world*, under the great God of Heaven and Earth as he shall give way, and there is no place priviledged from him; vve cannot take Sanctuary any vvhere under Heaven, and therefore vve must ever have the sword of the <sup>k</sup> Spirit about us, in all readinesse; vve must not onely have it, but we must have the heart to draw it, and the skill to use it, vve must be able to fence with this vveapon of prooffe, and then the divell vvill be gone, this two-edged sword will make him run. We finde that Christ, *Mat. 4.* being at it with the divell, did not make use of his authority or power, to command or to force him away, but to sanctifie the use of this weapon to us, stopshis mouth vvith (thus it is vvritten) Saran doth even vow and sweare our death, therefore it standus upon to looke to our heads, and vve must not think vvith a fevv big vvords of our owne to make this mighty and crafty foe to flye the field, it must be done by the Word of God which is <sup>l</sup> *mighty through God;*

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God; Satan comes with his Bible too, as we see *Mat. 4.* but he doth corrupt and falsifie the Text; the Word used aright sets him going; it hath to backe it the Almighty power of God; and Satan cannot stand before this *breath of the Lords nostrils*: we deceive our selves; if we thinke that Reason is of any force, that Inconveniencies will hold against Satan; (to say, shame will follow, danger will come, I shall but create trouble to my selfe; should I kill, or whore, or steale) Satan will come within us, for all these; he will set such a *glosse* on the matter, that vve shall thinke vve have greater reason to sinne the sin, then we can show to the contrary: Reason was never appointed or sanctified to this use: dispute but with Satan and he will so befoole us, that vve shall thinke vve cannot live, no, nor scarce goe to heaven neither, except we sin some sinnes for a time; for once or so. Beware then of going that way to worke, we have a better course, and that is to run to the Word; the Word vvill doe it, (it is written) vvill packe him away: But what if he come againe and againe vvith the selfe-same temptation; as Satan both may and doth; why, the same places of the Word vvill doe the deed againe and againe; Satan is not afraid of big looks and vvords; circles and holy-vvater are but toyes to him, but it is the Word of God vvhich makes him avoid: Christ vve see; did not pray; he could have prayed; I hope; none the like; but <sup>m</sup>onely

*m* Ideo Iesus  
omnes has  
tentationes  
solis sacris  
Scripturis vi-  
cit, ut doceret  
nos sic pug-  
nare & vin-  
cere e Cajet.  
*Mat. lansen.*  
*in Mat. 4.*

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On Gal.

the Word is his defence, being thus to grapple and enter into duell with the Divell; I speake not, that Prayer is not of great use; I have set downe my minde of that already, but that with our Prayer must be joyned *the Word*; and the Word will doe it, and of these two, if both by strictnes of time cannot be used, be we sure to make use of the Word of God: the words and experience of *Luther*, are just to our purpose; When (saith he) the motions of the flesh doe rage, the *only* remedy is to take to us the sword of the Spirit, that is, the Word of salvation, and to fight against them, which if we doe, let us not doubt but we shall obtain the victory, although so long as the bartell endureth, we feele quite the contrary: but set the Word out of sight, and there is no helpe nor counsell remaining; of this that (I say) I my selfe have good experience; I have suffered many great passions, and the same also very great and vehement; but so soone as I laid hold of any place of Scripture, and slaid my selfe upon it, as upon my chiefe Anchor-hold, straight-wayes my tentation did vanish away, which without the Word it had beene impossible for me to endure any little space, and much lesse to overcome them. Thus *Luther*; A brave speech, and fitting the Author of it: Learne of him, to have our Bible at command, and Satan dares not stay. I speake not, as though we were to turne the Text of Scripture into a charme, as though to repeat a place by rote, and

and in a hartlesse manner, would prove a bugbeare to Satan. No, no, Satan hath gotten much amongst the <sup>n</sup> superstitious and ignorant by that conceit; but the Word must be held out by faith: it was not so much *Scanderbegs* sword as his arme that held it, which gave him such victories; it is the hand of faith, and of the Spirit by which the Word of God is held out, which doth the deed; wherefore we see what reason we have (sith we have such an adversary, who is though not simply every where, yet in every place vwhere vve be; he is I say, or some of his Angels are: ) great reason I say there is, that we should be <sup>o</sup> expert in the Word of righteousness, to have places at our fingers ends ready to draw out as occasions shall require, that we may have a fit and a pat place to meet with the severall impulsions of the flesh, and objections of the Divell: there is neither sin nor tentation, neither inward corruption nor outward motion, but the Word hath a p<sup>r</sup>soveraign remedy for it, to be fitted in a peculiar sort to the nature of the disease; it is not for nothing that vve are commanded to search the Scriptures, and as *Chrysostome* often notes, as men doe in Mines for gold, and the rather, because here is <sup>a</sup> all gold and no drosse; and as there is an art in mining for gold; so there is an holy skill to finde out golden places fit for our present purpose: and thus a godly vwise Christian, (say) he be often in the fire, yet he is like the burning

H 3

bush,

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n *Wier. de  
prestig. De  
mon. l. 5. c. 4.*

o *Heb. 5. 13.*  
14

p *Omnis motus  
anime  
habet in scrip-  
turis medicu-  
mentum su-  
um, Aug. in  
Psal. 36.*

q *De verb I-  
sae, vidi Do-  
minum, Ro. 3*

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The Com-  
mandement.

but, never consumed; and why? because one place or other of the Word comes in to his succour: The particulars that we are to follow are three:

1. We must have ready the *Precept*, and statute of God forbidding the sin to which we are solicited, as say, it be Sabbath-breaking, then say, It is written, thou shalt keepe holy the Sabbath day; or to murder ones selfe or some other, say, it is written, thou shalt not kill; or to uncleannesse, urge the place, *avoid Satan*, it is written, thou shalt not commit adultery, and so, thou shalt not steale, and the like, in the speciall branches of every Commandement.

The Promise

2. We must have at hand the *promise* too, that in case vve consent and obey not, and refuse the diuels offer, vve shall have comfort here, and heaven hereafter. The divell vwill come vvith his hands full of glorious proffers, but vve must out of the Word, set against him the faire and certaine, and godly promises of the Word, as there is no sin but we shall find one promise or other made in plaine terms to us, if vve resist it; resist the divell and God will draw neere to you: he offers the Kingdomes of the World, and the glory of them; God offers the Kingdome of heaven and the glory of it.

The threat-  
ning.

3. The *threatning*, that if vve yeeld, vve endanger all, that vve doe subject our selves to the curse of God; (say) vve doe beleeeve the Commandement, yet except we doe beleeeve the

the threatening, & doe set the commination against the tentation, vve are not like, nor sure to hold; here *Eve* lost her selfe; in whose losse vve all (naturally) lost our selves; the *commandement* she did hold, that she was not to eat of the forbidden fruit; but now for the *threatning*, that in the day she did eat thereof she should dye the death, there she came short and so yeelded: that she was quick and strict in the Precept, it is plaine by the words of the <sup>r</sup> Text; for whereas it is in the charge of the Lord, *of the tree of knowledge, of good and evil, Thou shalt not eat of it*; *Eve* having occasion to urge this divine prohibition, doth not onely say, that God said, *Ye shall not eat of it*, but to shew her pious mind to the mandate of the Lord, she saith more and addeth, <sup>s</sup> *ye shall not touch it*; which words we finde not in the letter of that law, but when it came to the commination, ye shall dye the death: Satan was too hard for her, and put her off from that, and so she fell; <sup>t</sup> perhaps she halted in adding to the Lords words, for *J E H O V A H* had forbid them to *eat it*, but he did nowhere forbid them to *touch it*, yet this shewes, that therein she was strict, and more strict then the words will beare; but for the *threatning*, where God said, *ye shall dye*, she falters, and hath it thus, *least ye dye*: and for certaine, when vve doe not keep to the threatening, we shall not hold our selves to the commandement; it goes with us as it did vvith our first fathers, a vvant of holding the threatening fast did cast them

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<sup>r</sup> Gen. 2.17.

<sup>s</sup> Gen. 3.3.

<sup>t</sup> *Para. in*  
Gen. 3.3.



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1 Heb 13. 4.

them downe; and if we be short there, and do not oppose the threatning, we cannot stand: As soone as ever Satan is at us to yeeld to our lust, say (no) it is forbidden by God: let it be to Adultery; answer, it is written, Thou shalt not commit adultery; then adde to the prohibition the commination, <sup>k</sup> Adulterers and Fornicators God will judge. I must not, I am forbidden, I dare not yeeld; if I do, I shall dye the death, I shall damne, and so Satan hath his answer.

## SECT. VI.

*Of seeking Helpe of others to get out of the Temptation.*

**T**HE last generall Rule we propose, is to aske helpe of other men; and the directions which come in here to be set downe are these. 1. Never to let any man know what the matter is, if by any meanes vve can have comfort from GOD, acquaint no man vvith it, if we can get him to doe the cure. In ordinary matters, see what the use of ordinary prayer vvill doe; in case extraordinary, stretch our strength to the most, that our prayers may be strong and long, let us vviving them vvith faith and vvith a fast, that they may flye up to the bosome of the father; to say, I have prayed and can finde no ease, and therefore I vvill  
make

make use of a friend is not ever enough ; but I have prayed, tasted, and waited too, as long as ever I can, and yet it will not come, then we must, to some friend ; but till then till we have tried the utmost, I could wish men to secret their tentations from all the world : God will not take himselfe to be well used, for us to goe to others, when we may have it (for the comming) at his hands with comfort : A father loves not a child should run to neighbours for physicke, when he may have it of him ; besides it is *sweetest*, when we have it immediately from the hands of God our father : when a childe is sicke, the same cordiall or sweet meat sent by a servant, is not so accepted as when father or mother brings it and gives it with their own hands ; we see many must have mother give it, else they will not take it : so it is with us, it cannot but be best welcome, when God doth give us our comforts with his owne hands, and tell us good tydings of peace and mercy with his own mouth ; Againe we do not conceive, how it will wound our hearts, that we have let any man know our state and case, when we are come to our selves againe : If so be then we finde and conceive that all might have beene well, and the cure done betwixt God and our selves, without the knowledge of any man, the trouble that way because we have revealed it many times wounds more then ever the temptation did, and some have even wished them dead and fairely buried, to whom in times

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1 Chap. 5. 16.

times of their heavineſſe they have broken their minds, and therefore the counſell I give is, firſt, to try all means, to uſe all patience, to watch, to pray, to faſt, to waite, and if God *at any time* will come in with comfort, let him doe all, and have all the praiſe, we hiding our griefes from all the world. In great inward ſorrows we are too apt to open our ſelves more then needs, therefore this counſell is in ſeaſon. 2. See whether we can cure our ſelves (as thus) what would I ſay to, or think of another, ſhould he come to me with *my very* complaint, the ſame ſay we to our ſelves, and ſee what that will do. 3. When all will not doe, and we finde that God doth looke ſtrange yet; and we can hold no longer, *then* we muſt know, that God doth call us to vent and open our griefe to ſome one or other; *now* the griefe muſt be opened, God doth call us to a free diſcovery of our ſelves to another, and without we doe breake open the matter, the end is not like to be good. So <sup>1</sup> James, *Confefſe your ſins one to another, and pray one for another, and there ſhall be an healing*; and in this caſe uſually without this mutuall and reciprocall confeſſion, there ſhall not be an healing; I know God could make all well without this, but ordinarily he will not: there is a *natural* reaſon, why we finde eaſe by this venting, becauſe it doth open the ſore, and make it as it were run, and ſo there comes ſome eaſe; if we ſpeake our mind in deepe ſorrow, but to a poſt, the vent will bring eaſe.

But

But the *spirituall* cause is it, which carries it, and it is because God will have a *communion* of Saints amongst us; he will not have us strange one to another, and he knowes that by curing another, we often cure our selves, and upon that it is, that the paine of the soule in this case doth not nor shall not use to flake, till we have acquainted one or other with our case; so we see, that though the party to whom we confesse, say no more to us then we knew before, yet the very *venting* bring some ease: Satan I know cannot abide this, for few even open all, but there is a remedy, and his tentations is at an end, and therefore he urgeth hard upon the point, to hinder us by all meanes from telling any body: What (saith he) it will all the Country over, he will tell his friend, and that friend hath another for his friend and he will tell him, and out it (thus) will, and thou art either shamed or undone for ever. Indeed when God doth not call us to this, it is dangerous to tell our veriest friend: for though he be our friend, and favorite, yet commonly we are not his confident friend, but he hath some other, and he must know it under *benedicite*, and then he is sick, till his bosome friend knowes it too; who is commonly some third man, and so there is great danger that it will abroad; wherefore if we can doe up our matters by telling God alone, let no man know: but now, when we have tried and it will not be, then say, God hath called me to out with it, and out

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The way to  
have our se-  
crets kept, is  
not to keep  
them, but to  
reveal them.

out with it I must, and will live by faith, that God will make them keepe my counsell; or if they doe not, yet shame me no shames, I will follow God, and confesse I will, what ever comes of it: and here we must know, that when we finde a great disposition in us, to keep it from all the world, that then Satan meanes us some great danger, and therefore he will fill our heads, with a thousand proclamations of shames and dangers, and all to make us keepe all iclose to our owne undoing and ruine; say then I know by this, that great hurt comes by my hiding, and great good is to be had by my confessing, in that I finde my selfe so unwilling to confesse it to men, and therefore because I find my selfe so loth, I will sure confesse. I see, I must tell it some body, else it will be naught, there lies danger, else Satan would not keepe such a doe at me to hide it, & by no means to disclose it to any man living. I think I may say it, that never any who disclosed all to some godly friend did ever yet miscarry; but many who out of some conceits, or by the power of Satan, will not or cannot be brought to open the veine, after long languishing, have made away themselves; when then we finde a great unwillingnesse (*after we have been with God*) to let any man know our minde, say, There is a mischief meant to me by Satan; I know by this, in that it is so sore against my will to disclose, and therefore to prevent the worst, I will break through, and out of hand confesse

to

to some friend; and in our confessing, we must  
confesse all that paines our soules, in telling  
Physicians we must leave out nothing mate-  
riall as touching our disease, that will indan-  
ger all: so must we not tell some pieces only,  
but for the substance & circumstances, all that  
is to the purpose we must discover, else a nail,  
a stub left in the conscience, will hold the fire  
burning; many have undone themselves by  
this, in that they have left some *main* matter  
out: By *maine* matter I meane, that which  
turnes the conscience out of its peace: thinke  
not that we would have Christians run up  
and downe to Preachers for every thing that  
*moves* in the conscience: he makes worke,  
who will to the Physician for every stich and  
ach; but when the trouble of minde is such,  
that it *wounds* the conscience (as<sup>m</sup> *Solomons*  
phrase is, and every sore is not a wound you  
know) when it doth so distresse the heart of  
man, that he cannot enjoy God, cannot doe  
his duty as a Christian, nor enjoy himselfe,  
cannot live in his calling as a Man; then it is  
high time, first to make up to God, and if we  
be kept off there, then to make out to Man:  
when then we finde it such a burthen to the  
conscience that we cannot stand under it, (For  
a wounded spirit who can bear?) there dispute no  
longer, but away to some one or other. Now  
for the choice we must make;

m Pro. 18. 14

1. First, if all circumstances concur, let it  
be some godly and learned Minister, for  
though that another speake the same words  
of

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n Job. 33. 23.

of comfort, yet they will sound better out of his mouth, and it is his office, and he hath a more particular promise that his word shall prosper; every thing works much-what as it is taken; what he saith because he is a Minister, will be better taken and digest better with our consciences: so we finde in *Job*, that it is principally and usually the Messenger, the Interpreter, the one of a thousand that doth it.

2. If we see that a Minister cannot be had, or not trusted, or not comfortably used, any godly Christian will serve: *James* saith to private men; Confesse your sinnes one to another, and pray for one another: Writing, and speaking to private Christians, he doth not tye us to any auricular confession to the Priest, for then the Priest were also by the place in *James* bound to confesse to private men also; for here is a mutuall confessing one to another, and here they are to pray one for another, which cannot be to absolve: For if to pray were to absolve, then their Laity hath as great authority by that place to absolve their Priests; as their Priests their Laity: but to passe them, we say, that a private man may serve as well, and sometimes better, to let us see that all is from God, and from his grace alone; a simple Christian man or woman now and then shall doe it by speaking a few plaine words out of the Scripture, when many great Divines have been used, and can make nothing of it; as sometimes, when the Chyrurgion gives the cure over, some woman makes

o Scot. Sens.  
l. 4. D. 17. q. 1.  
Aug. conf. 1.  
Io. c. 3. Amb.  
Serm. 2. in  
Psa. 119. Ser.  
mon. Hist. l. 7  
c. 16.

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makes the party as whole as a fish: and what if we our selves, canat other times say as much or more then he can, yet he must use Gods way; he is a *stander by*, and sees more then we canin, and by our selves, and no man is so fit a Physitian of himselfe, whether soule or body: But whether it be Minister or private Christian, who is used, the care must be, that a wise choyce be made, and for our choyce, let the party be some godly, humble man, and one who hath beene in the *fire* himselfe, and then he will (as he sees cause) confesse the same or the like to us, and comfort us with the comfort he himselfe hath beene comforted by. Take a man of whom we have the opinion, that he is the sure servant of God, and then when we finde by his free confession to us, that he hath had the same or worse corruptions and tentations, then we shall soone joyn hands with him and say, that for all this we may be the servants of God too, and that we shall see day and comfort againe; and then we will wait with content and comfort, *as the Watchman doth for the light*, because he knowes, that be it never so darke, it will be day againe; when we have an assurance for the present, that vvhhen vve are at the worst, vve are the servants of God, and that vve shall in good time be as vvell and as comfortable as ever vve vvere; as vve see by experience in our friend, vvhom novv vve make our Confessor and Physitian, it is easie for us then, to possesse our

p *At seipso  
edibens m.  
dici, agroti  
medicos a iis  
Arist. polit.  
l. 3. c. 12.*



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our soules with quiet and comfort.

Another thing that we are to looke to, is, that he be a man who can and will keepe our counsell; for if he be a blab, the more we conjure him all secrecie, the more sicke he will be (like those in the Gospell) to out with it all abroad; and it may be, he would keepe counsell better if we did not bind him: And by the way I could wish, that whomsoever we make use of, that we be not too too strict to binde them to secrecie (except in some things the danger be so great that there may be need of an oath,) for it is our nature, the more we are kept from a thing, the more earnest we are after it; and therefore too too severe termes that way, are not so fit. Well, we must then doe what we can, to chuse out a man that can hold; and herein I think we shall doe wisely to doe as they doe, who doe try a New Vessell, prove it with Water first, before they trust it with Wine; thus we shall doe well and wisely to sound them with some lesser matters, and if we find them wanting in secrecie there, then trust them no further; some cautions are delivered here, as that we meddle not with men who are full of tongue, of a *talitative* disposition, for such cannot hold for their lives, nor such as can keepe nothing from their Wives or Husbands (for women may be fitter; and in some cases make use of women rather then men) nor such as be of an *inquisitive* disposition: a man willing to fish out our counsels, is not a likely man

¶ Prov. 11. 13:

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man to keep our counsels ; indeed, if we come to a man of purpose, to reveale our selves, and when we come to the Tooth-drawer, our teeth leave aking for a time : If the tentation *withdraw* for the present, or that we are so oppressed that we cannot utter ; in this case, the friend shall doe full wisely to pierce us, to draw it out of us, to bid us *write our mind*, lay it down, and leave it behind us, but except in some cases (as these) the man who hath this in him, that he is desirous to know our mind, who doth even itch after our secrets, busie and inquisitive to know what ails us, almost whether we will or not ; that man is not to be used, he will ten to one, tell it to one or other : Look out then for a man godly, wise, secret, one who hath been sick of the same, or the like himself, an experienced man in himselfe and others, a Physician in *practice*, and a friend too, a bosome friend ; and if we have him a *David*, a *Jonathan*, a sworne brother, a still, grave, sober-spirited, & humble-minded man, then confesse to him and spare not, confesse to him and fear nothing ; and when we have so done, let us not distrust but we shall see a good end ; and when we have spoken our mind to one or two, & we have our comfort under two or three witnesses, let's not out with it to any body else in the world ; I know spirituall sorrowes are apt to vent themselves when once we begin ; for when we finde a little ease by opening the sore to one, we thinke the *more* we open it unto, the

I more

r *Epistola non erubescit. Cic. epist. 1.5. epist. 12 Lucilio.*

a *Percussa solem fugito, nam garrulus idem est. Hor. lib. 1. Epist.*

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2 PRO. II. 13:

more ease we shall have, and so we are in danger to shew our case to all we meet. And here Satan hath a Stratagem, that when he sees he cannot make us secret our matters from a friend, then he will urge us to out with it to all, and after wound us with a fore and heavy temptation, that now we have shamed our selves for ever: and therefore my counsell here is, that when we have found *a faithfull friend*, that then we begin and end with him, except we call in one or two at the most, to have the matter under the *teste* of two or three witneses; And before I leave the particular, I must make bold to call upon such as are made Physitians to the soules of their friend, to make use of these things.

1. That they be not over-earnest to fish out mens secrets; for if we meane honesty and secrecy, they are more bound to us, that we will hear them; then we, that they will tell us; for we are thereby bound to one great duty more then we were, and that is *to keep secrecy*.

Greenham.

2. We must be willing to be made use of by men, as well as by women, by poor, as well as by rich. For as one speakes, who was of great experience this way; there lyes a great corruption in it, when we finde our selves more ready, to take the confessiōs of Women, than of Men, of young women then of old, of faire then of foule, of Gentlemen, and rich men, then of poore: and which we must see that

that we humble for, and avoid, and be rather for the poore then the rich, for Men then Women, &c.

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3. By all meanes we must keepe counsell, except the matter stand so, that we sin in keeping close their secrets; and here if we have cause to doubt any thing, as though his secrets would be pernicious, we shall do well to tell him, that if he aske for counsels sake, that then we will hear him; but if that he have a farther intent and his plot be dangerous, assure him we will breake friendship with him; and rather lose a friend of him, then keepe his sinfull secrets, and lose a friend of God: but if it may be done, then by all meanes keepe it from all, and chiefeft of all, some secrets of the wife from the husband, of the husband from the wife.

4. Confesse againe to them when we our selves have been healed of the like: and say I was sick of the same or the like disease, & by taking such or such things, by using my selfe to these or those courses, I was cured, and am as comfortable as ever I was in all my life: ye would not beleeve how this will settle the heart of a poore Christian, who hath a good opinion of us and our sincerity: do not stand thinking, that they will never think well of us againe; if they do not, an happy losse, if we may thereby bring them to peace and comfort; but the truth is, these are but fancies. If a man have a calling from God, for the good of mens soules, to open all his heart, in the

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i.e. in re-  
spect of the  
root, al-  
though not  
ever in re-  
spect of the  
fruit.

u Jam. 5. 16.

u Gal. 6. 2. 3

u Jam. 5. 16.

sight of all the Parish; men will thinke never the worse of him, but the better; and indeed we can confesse nothing one to another, but what we may *in a manner* know one by another before hand, sith we have all one and the same heart, cut out of the same rock, of the same complexion and disposition, as touching our lust and Originall sin, and therefore if they confesse to us, to have comfort from us, we may do <sup>u</sup> well (where no great inconveniences are like to follow) to tell them our sins and errours in a mutuall manner, as they doe their wounds to us.

5. We must pitty them and pray for them, and helpe to carry their <sup>w</sup> *burdens*: we of our selves can do nothing, but we must commend their state and case to God: as they are to pray for themselves, so we are to pray to God for them; & \* *the prayer of a righteous man avail-eth much, and is of force*: where many may fitly come together in prayer, the more the better: but in this case of secrecy, commonly one only is to be made acquainted with the matter; and in this matter, the prayer of *one* righteous man shall doe the deed; for it is not the worth or force of prayer, but the promise of God which is all in all: here we have a promise, and by vertue of that promise the prayer of one will carry it.

CHAP.

CHAP. VII.

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Chap. 7.

*Wherein are Generall Rules after the Tentation  
is over.*

1. We must not be couzened so as to think the tentation is resisted and conquered, when it is not, nor yet suffer our selves by Satans deceit, and that of our owne hearts, to be made beleieve it is not conquered, when it is : sometimes Satan doth for a time withdraw himselfe, he may, and doth in skill, cease to sollicite ; and lust may sit still for a space, and all to lull us a sleep, as though all were done, when nothing is done, as though sin were killed, when it is as lively as ever it was. The tempter will come, and bring seven worse with him then before ; and our lust will come again, and take us at some advantage, and do us a spoyle : in case we thinke the tentation ended, when there is a politicke giving over to bite for a season only ; What must we doe to know when the ceasing is, because the tentation is conquered, and when it is only by withdrawment for a time ? Many things might here be said ; that which satisfies is to affirm, that if we have taken pains, used Gods meanes, waited Gods time, then the work is done as it should be ; but if meanes, or all ordinary meanes to be had have not beene used, we have not set God and prayer against the motion : if we finde that the lust is gone, we know not how, on a sudden, no sooner come

How to  
know when  
the Tentati-  
on is conquere-  
d, or only  
ceased.

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y Heb. 12.11.

almost but gone, here is cause of suspicion; to fear that all is but a practise of our great enemy, a purpose to rock us in security, that he may come and take us in the same sin or some other, when we least thinke of it, and stand unprepared. Again, if we find no good fruits and effects to follow, no good to come of it to our heart and life, that we are no more humble, no more (if not lesse) spirituall than before; here is great doubt that the temptation is gone the wrong way; for if we doe drive this Divell away by Gods meanes, which are spirituall, as prayer, reading, watching; spirituall seed-corne, will leave behind it, some spirituall fruit; prayers, and holy exercises use not to be lost, they fall not in the dust, but (used right) mortifie and sanctifie, they both must and do; and therefore if we finde ease, but not grace, some quiet, but not the *y* quiet fruit of righteousness; (for all that I know) as good the temptation had stayed, as depart thus. But if we finde that we have not onely a bare freedome from the stirre and power of the temptation; but the temptation is over, and *gold* is left behind, more modest, humble, fearfull of sin, carefull of God; then the work is done by God, and we have our comfort: When a man then doth finde some respite by turning his thoughts over, to thinke of the world, that is, or that is to be got or saved, to be set or sold, here or there is a purchase to be made this is not Gods cure; but if the liberty we now have, over we had, be made ours by turning

ing

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ing to God and his wayes, then we may boldly tell our selves, and bid our consciences rest upon it, that we have gone the right way to worke, and that there is no mistake in the matter: And as we must not think we have it, when we have it not; so we must not thinke we have it *not*, when indeed and in truth we have. Satan doth play on both sides; and his devices to couzen us of our comfort this way are many: what saith he, *All this is nothing but a forbearing of old and wonted occasions, and a wicked man may do this*; Indeed we must not lay the fault on the occasions, as a Tipler doth on drinke, that it is made so strong; and the Glutton on his fare, it is so choice, that who can choose but feed by the belly, for the creatures are no kind of cause. Before the Flood, when men did (as great & Divines conceive) drinke water and feed upon plants; we see there was a world of abomination, and therefore we must lay the fault on our lusts *within*, not on the occasions *without*: yet this I say, that if a man finde, that by the use of prayer and the word, a man doth in conscience and with *constancy* shun all the occasions of that sin, which heretofore he neither could nor would, there is a cure wrought; For a brunt in some sin, an unregenerate man may; but to do still, alwayes, forever he easter: thus to do is a signe of power, of grace; and after constancy we must see that we doe it in *conscience*, that we doe not avoid the thing or person, which were to us occasions

x Cury in  
Gen. 9. 4. v. 1.  
29. R. in.  
Apol. 2. thes.  
Sect. 33.

How (to avoid occasions) is a sign of grace.



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\* Pro: 23. 35.

sions of sinning, out of hatred to the person or to the thing, but to sin; that our stomach doth not rise at them; as they are such or such things *materially*, but *formally* as they are to us occasions of offending, and that by reason of corruption, not in them, but in us: He that can doe that, that man may say that Satan lyes when he tels him, that a wicked man may surcease, by hiding himselfe from his old occasions: for in this sense, nothing but grace and the spirit, and some power of the Holy Ghost, can make a man shake off his old occasions: a man in his sins will be so far from refusing occasions when they come in his way, that he will look and make after them; and have them *be will*, if he may have them for love or money. An hungry man, will thorow stone wals for meat; so where the love and raigne of sin is, there a man *wil* and *must* break thorow fire & water to have his desires finished; the occasions of that sin, he must and will follow, what ever comes of it: I say it, that nothing but grace can make a man abstaine from the occasions of sin, when he is strongly *tempted*; when not *tempted*, the matter is not so much, and some men without the strength of grace may forbear; but when the tentation is up, and the passion is on fire, though a man dye, and (without Gods mercy) damn in the place, he cannot possibly forbear without the force of the spirit: I dare affirm it, that he that can and doth, in that order, and manner I have set downe, either put the  
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occasion from him, or himselfe from the occasion of a sin he hath been and is thus tempted unto, that man hath made an acceptable conquest of that *lust*: and we do wrong our selves I cannot say how much, when we suffer Satan to perswade us the contrary. The *next* thing we are to look to, is, that we doe not couzen and deceive our selves, so as to think we have not overcome the temptation: why? Because we are not rid of evill thoughts; It is conquest enough, that evill thoughts are borne as a burthen, and that lust, & Satan for their hearts are not able to bring it any further the thoughts. I know if God could he would, and would if he saw it good and fit, take away the swarme of evill thoughts; but for our good they are suffered to flie up and downe in our imaginations. 1. Not only to humble us, for as the thoughts are, so we should be, if we were let alone; they show our nature, and when we are come to some practice and growth, we are then apt to heave up with conceits of our selves above what is written, to thinke that we are not as other men are, and therefore to prevent, and cure the malady, evill thoughts are left in us to remember us what we are of our selves; 2. But also that by feeling the thoughts stirring within, and praying against them, we may be kept from acting the sin it selfe, in the *deed*: This must be born, for we must know that our inward lust, ever foameth out a loathsome fume (loathsome I say, even often to the naturall conscience

Why evill thoughts are suffered in the godly.

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Greenham.

b Rom. 7. 22.

conscience of a man ) and would if it were possible, defile (as one notes) the very regenerate part; sin is to be in us till we dye, and therefore evill motions, suggestions, and delusions of Satan must be borne withall: the help is, that we do delight in the law of God, as *touching the b Inner man*; And what if we see them to be more then they were before, it is because our light is more, our sight is cleerer, our spirituall sense quicker; so that if we have by prayer wonne the *delight* and *consent* away from sin, the more grace we have, the more sins we have not; but the more sins we see; for that if God should have let us see the sins heretofore, when we had little or no grace, which we see now, we *then* must needs have despaired; we could not have borne it, it being a great worke and power of grace, to be able to stand before the sight our sins: and againe we can discern more corruption *now*, then we could *then*, because our eyes are now more open. We must not go about then to conclude against the hair; that sure the victory is not got, because we see, and feele (perhaps) more evill thoughts, or our evill thoughts to stir more then before; alas did we not feele them, and the burthen of them, we would never care to come to God, to have them done away: and therefore it is rather an argument, that the conquest is comfortably made, and that the Lord doth intend us a good turne, even to helpe us away with our lust, more and more every day, for that we finde

finde that our lusts doe burthen us, and appeare in their odious colours more and more every day : make not that then an argument against us, which is rather for us : but say, *I find it, I feele it more and worse, I hate it more, I delight in it lesse, I consent not* ; and this is sufficient for our comfort for the present, and that man who hath gone thus far, may well be said to overcome the tentation.

2. The second thing to be considered of after the tentation, is, that in case we doe catch a fall, and the tempter without, lust within, do blow and push us downe, yet we must not make the matter worse by despairing; for to despaire is a greater fall, than the fall it selfe; this were to leap into the fire, to save our selves from the flame: I know a godly man can never utterly despaire, there is still a seed in him, and where faith is, there is some hope; where hope is, there is not a totall despaire; but *doubt* we doe (saith *Paul*) yet not despaire, and such doubtings we have as do make our life uncomfortable, and some degrees of despaire we do admit, and for every degree of despaire that we do sucke in, we do suffer the lesse of a degree of comfort: wherefore we must hold out against thoughts and propositions tending to despair, rise with *David*, rise with *Peter*, and grow better after then before. The maine push is given, because we sin after knowldge; so did these two Worthies, and they are in heaven and dyed for all that in peace and honour. *David*, conscience when

c 2 Cor. 4.8.

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*dSicut hi qui  
habent inclu-  
sam intus ef-  
cam indige-  
ntiam. Si  
vomuerint re-  
levantur. -- is-  
dum (pecca-  
tor) accusat  
sem ipsum  
& confiteatur,  
simul vomit  
& delicta at-  
que omnem  
morbi causam  
Orig. in Psal.  
31. & Hiero-  
in Eccles. 10.*

A man may  
fall into the  
same grosse  
sin after true  
repentance.  
Perk. Estate  
of a Christian  
Sed. 1. Pi-  
geat sane pec-  
care rursus,  
&c. Terul. de  
penit. c. 7.  
Calv. ep. 357.

when he came to dye, was troubled about a lesser matter, I meane the cases of *Shimei* and *Joab* : as for his blood and murther, not a word, why? Because he had made a thorow-peace with God: for those sins in his life and health-time, he had compounded with his Judge: let us doe so in any hand, resist, hold out, doe and suffer any thing, rather then sin: but if Satan hath gone beyond us, lye not in sin; up againe; it is not death to commit sin, but it is to lye in sin; *repentance* doth give the soule a *vomit*, up comes all againe; it shoves great love in God, and great faith in us, to rise up againe out of great fals; and when up once, then fortifie our selves we must against relapses: there is a secret depth of trouble in minde will follow, if after our rising we fall againe into the same or the like offence, this will cost dear: but yet by the way I affirme, that this may befall the child of God. In the story of the Judges, the Church up and down did sin the sin of Idolatry; repented, and yet fell, againe and againe: and this were to unchurch the Church of the Jewes, to say, that Gods people cannot doe that sin after repentance which they did doe before. And who can thinke, that *Abraham* did not repent of that his sin in the matter of *Sarah*? yet upon the next occasiō, he sinned the very sin again: and was not that a grosse sin, to tell a tale as he did, to lay his wife open to adultery to save his life? which many heathens would rather have lost their lives then have endured, and

and what? to make a bargaine, that not for once or so, but *where ever we come*, doe thou say, thou art my sifter. If this were not in substance, in circumstance a grosse sin, I know not what is: they did *as it were* consent unto it: and that *Abraham* finding so strange a deliverance by God as he did, repented not, were strange; and yet after, he fell into the very *same* sin againe; albeit he had found by experience (*cha. 11.*) that to confesse plainly that she was his wife would have made them abstaine the rather from touching her, or hurting him, then to say, that she was his Sister. And *if* one dares say, that *David* committed adultery often, because he took *Bethsheba* and had six wives besides, and ten Concubines: and for murther, deny it who can, that *David* went farre, when he said and swore that he would be the death of *Nabal*, and all his innocent family, wherein was a godly and right vertuous wife, and some religious servants: (this was a grosse sinne.) And what if he did not act the deed? No thanks to him; he was resolved if ever man were: and yet after he fell into the foule murther of *Uriah*: The Church in *Nehemiah* and *Ezra* fell the second time, after solemne repentance, into the grosse fact of having such strange wives. *Jonas* did thus relapse, and the Disciples, *Luke* 22. 24. were now the third time in their ambitious humour to strive for preheminance and greatnesse in the world, after they had been sat down by Christ twice before. A great  
fin

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c Gen. 20. 13.

f Perk. Confict of Satan with a strong Christian, Vide Perkins Cas. consil. l. 1. c. 11. Sect. 1. pa. 8. Last ne Ediz.

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fin it was sith they were of a poor beginning; they were all about so many beggars, and yet again, and again, and againe they would needs be on horse-back; and was not Christ often upon that argument, that his Kingdom was not of this world? and yet these Disciples were urging for some great officers places, even then when Christ was speaking of his owne death and sufferings in all the three places: and that being before convicted of their folly they did not repent, beleeeve it who so will. Aye in *Luke* he had just then told them that he was within two dayes of his death and passion; being, as he said, appointed for his buriall also; yea, he had told them that one of them should betray him, which should have stayed them from doting after high places in his imaginary Kingdome: also this was presently after they had received the Supper, a pledge of love. These circumstances aggravate their sinne.

And for the *Word*, we have nothing against it, God will forgive us *seventy times*, that is, infinite times; a certaine number being put for an uncertaine: me thinkes it is a sinfull limiting the holy one of Israel, in his free and infinite mercies; of Christ our redeemer in his merits, to say the contrary; as though **GOD** did forgive us, because we have done the grosse sin but once after we are in Christ. And for *reasons* I propose but these: 1. What ever sinne we may repent of, that God may and will pardon: but the sinne of falling a-

gaine

gaine after repentance into the selfe-same great offence, is a fault that a man may repent of, which I thus prove; because it is not (*the*) sinne against the holy Ghost; for there is no sinne, but *that* sinne which doth exclude repentance: and that every grosse sinne done after true repentance, is not *the* sin against the holy Ghost, I need not prove, because no man can or will affirme it.

There is a sinne called (*Numb. 15. 30. 31.*) a sinne with an high hand, which is not (*the*) blasphemy against the holy Ghost, which notwithstanding I thinke a Christian after his conversion never commits, no not once; my reason is, because (in case I mistake not) sin is never said to be done with an *high hand*, but when and where there is a full conviction, a free consent, and an absolute allowance; which cannot be said to be in a man after his calling; for I conceive a sinne to be called a *sinne with an high hand*, because there is little or no infirmity in it, and ariseth out of a proud malapertnesse against God. 2. Tis on all hands granted, that a man may fall into some other grosse sinne, but not (say they) into the same: But of this they neither can nor doe give good reason, there being no place in the Word, nor any ground in the nature of faith or of repentance; but that a man may as well fall into the *same* grosse sin as another as great, because that another sin as great, is as contrary to the habit of grace and act of repentance as the same. 3. What may stand



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Chap. 7.g Prin. per.  
p. 2. 3. 5.

stand with the grace of God, that a godly man may doe; but to sin the same grosse sin (for the act of it) after repentance, is not incompatible with, nor contradictory to the grace of God (as now it is in us) for what may stand with Christ, may stand with grace; but to sin thus may stand with Christ, and therefore it may stand with grace. It is written, that one act of sin cannot destroy the habit of grace, as though many might: indeed one act of a great and foule fault hath done it; as we see in the Angels fall in heaven; and in the fall of *Adam* in Paradise, in whom, one act did cast out grace; their grace being not the grace of Christ (the grace of justification) and Philosophers hold it, in some wild and beastiall vices: but now as the case stands with us, to double that act againe and often, and I cannot say how often, cannot of it selfe thrust a man out of Christ: why? Because we are kept in him, and his graces in us, by the power of God and the spirit of Christ: now for a man to say that to sinne such a sin and so, as we treat of, cannot stand with grace in us (that grace being kept in by the power of God and of Christ) is to me uncomfortable divinity. To sin a great sin so as to allow it, cannot stand with grace I know; but I hope tis possible for a man to doe and act the deed of a known grosse sinne, not over but over and over after repentance, without approving or allowing of it; for if he may once (as he may upon grant on all hands) then

then I see no reason, but he may do the deed more then once, albeit repentance come betwixt, and not allow of what he doth. 4: That Doctrine cannot hold, which leaves the conscience of a man without a stay, and so doth this: when a man shall be set on the rack for ever, that he is not in Christ, and why? Because he doth sin the same *grosse sin* after true repentance, Or at least, that his repentance was not true; and if I were not a true Christian, I know not *When* I shal be; & if this my repentance were not true, I fear I shall never repent aright. It must be held against all true repentance, or else there can be no state of the question made: for true repentance hath a breadth with it, and doth admit of degrees: & if they say, that when a man hath attained to a great measure of repentance, then it will carry it for him, that he shall never sin the same *grosse sin* againe: Here the heart of a man can find no footing, because by this their assertion, no man can possibly set down, *when* a man hath attained to *that* point and degree of true repentance, and therefore they must affirme it of any true repentance; that *whosoever* hath truly in the least degree, and measure truly repented for a *grosse sinne* shall never while he lives, commit the same again: and if he doe, then as yet he is not, nor never yet was in Christ: which is a tenet very uncomfortable, and no way agreeable with the sweet principles of the covenant of grace, and the free and infinite mercies of God, proposed to us in the Gospel. Lastly, this cannot stand, because no

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man can satisfie the conscience of a man, when the sin he hath committed is, or is not a grosse sin. They say that a man may sin smaller sins of infirmity again and again after repentance and I say, that there can be no sound reason, why a man may not after his repentance doe the same grosse sin againe, as well as an infirmity humbled for and repented of. But to passe that, the thing I urge is, that it passeth the skill I thinke of any man living, to set me downe a limit, that so far I may goe, and *my sin is but an infirmity*, but if I goe a point further, that *then it is a grosse sin*; for I may step one degree and point further, and yet my sin be an infirmity still; then I say, why not another degree further? and so, why not another? and so another, and who can say, when, and where we must stay? The conscience of a man in perplexity, must have a rock to settle upon, but when it is a grosse sin, and when it is not, cannot be *punctually* defined: circumstances alter the case, and many sins of the first table, are grosse and great enough, which yet to many of us, are accounted of as no such sins: many determine a grosse sin from the matter, but the *forme* is it that chiefly gives name and nature to a sin, and the *manner* is the *forme* of a sin, rather then the matter: and hence sometimes when the matter is not so great, yet the *manner* may be such, that it may well goe for a grosse sin: The onely reason that ever I heard is, for that after a man comes to repent of a foule fault, a mans sorrow is so great, he  
feeles

*Forma dicit  
Nomen &  
esse.*

feeles such smart, that he will never come there againe, because he will drinke of that bitter cup no more. 'Tis true that such a man will goe his wayes, and do so no more if he can do withall; but I hope our Divinity tels us, that what ever our sorrow hath beene, how much soever the griefe was; yet except God doe keepe us, the *remembrance* of former compunctions cannot preserve us, when the winde and Sun, the occasion and temptation do meet. Now show me a place that hath in it a promise, that when our griefe hath beene (*so great*) that then God will preserve us from ever falling into the same fault: I know God doth so tender us, that he useth not to let us come to that passe againe, and he makes our fits of former sorrow, a meanes thorow his blessing for to preserve us; but that a godly man shall ever be *so* preserved, is besides the Text I think. Again, I desire proof that still an end a regenerate man doth, when ever he repents of a grosse crime, entertaine his heart with a great deale of sorrow; *some* I know do, and *many*, and if you will the *most*; but that ever it is so, that we never after conversion repent truly of a grosse sin, but our sorrow is much and great; I thinke there is no such thing in the word of God: many have that (*initiall*) repentance brought about by the pricking of a pin, without a Lance; by the sweet musicke of the Gospell, without any great noise of the Law, and so I say, their (*after repentance*) too, when they by occasion and temptation,

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tation, fall after their cōversion into some foul fact: and then again, how much this sorrow must be, that will keep one from relapsing and ever doing so again, is past my wit to conceive the quantity of it; & the conscience must be able to spell it out, and to say, thus much I must grieve, else my repentance is not right, for such a sin, and I may fall again.

Now where lies this *full point* that a man may be able to speake it. Thus much I must and have grieved, and am now come to that height of sorrow that is required; and now I know I shall never fall the same fall againe. These be strange riddles; the heart of man (I know) must come downe, it must melt and breake, but yet a little sorrow doth it in one, when a great deal doth but do it in another: some mens hearts after sin are like *hard wax*, great heat is required to melt it; but others like *soft wax*, a little will supple it; as we finde that at mans first conversion, some men turne to it without much adoe, with legall sorrowes; and the sin before regeneration, I hope, hardens the heart, more then the sin after; for before, there is nothing but a stone, nothing but sin and flesh; but after, be the sin committed never so great, yet there is some spirit, some grace abiding, and so some softnesse withall. We Divines doe use to teach, that it is <sup>b</sup> love of God, and not the sorrow for sin, which is <sup>t</sup>he cause to keepe us from relapsing, and that a too much sorrow doth hurt & drive us from Christ. We all agree, that a man may goe too  
i far,

<sup>b</sup> 171. C. m.  
Reliq. par 1.

<sup>a</sup> 1 Cor. 7. 7.  
Chrys hom.  
89. in Ma. 7

i far, when there is so much as doth bring us to Christ, it is sufficient; and that sometimes, a lesser degree of humbling and mourning will doe *that*: God doth not delight to see us in our ashes any further then that he may hear of us, and tis not terror of the law, but the *peace of God* which doth <sup>k</sup> *garrizon* and keep our hearts, and minds, and therefore this reason is of no force, it hangs the conscience on uncertainty, and no man can determine, when his sorrow is come, to be enough to serve the turn, in this Divinity: besides who sees not that wicked men do grieve over & above out of tear or shame or both, for some sins and more then godly men do, for the same or the like sins; & yet who dares say, that by reason of this their grief, they could never offend in the same again. *Judas* did grieve and so extraordinary, for killing Christ: yet I do not thinke, but had the case come in this way, he would have murdered him again: no trusting him, who presently after <sup>1</sup> *killed himselfe*: and we finde some, who for murder fall into those flats of sorrow, that they do run upon their owne deaths, and cause themselves for very remorse of conscience to dye a dogs death. Let us then say, that it is a dangerous case, for a godly man to sin the same great sin after repentance. What if it doe not put him out of Christ? what if it do not hang him? Yet it burnes him in the hand, whips him up and downe the town, my meaning is, that it doth cast him into a bed of miserable sorrow; but

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1 Durand. l. 4

D. 17. q. 1.

u. 7.

A Phil. 4. 7.

93. 4. 11. 5. 11.

1 Mat. 27. 5.

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withall we must say, that it may possibly be, that after true and hearty repentance for such a fault, a child of God may chance to fall into the same grosse sin againe and againe, how often I cannot tell, but this I can tel, that how often soever he sinneth, let him repent, and return, and his pardon is ready: They wrong God in his mercy, and men in their comfort, who do say the contrary.

3. The third duty that we are to look to after the Tentation, is, that in case we do not finish the sin, not a<sup>t</sup> the fault, but doe drive away this fury: that then we be very thankfull to God tis; *his* doing onely, tis *his* grace that moved him to stand for us, when we were in danger to cast away our comfort: it is a great mercy to rise again, but a greater when God comes and stands betwixt us and the fall. Of the two, it is <sup>m</sup> better not to sin the sin, then to be recovered after we are downe, as it is in it selfe for a man to be preserved from a disease, then to be cured of the disease. I confesse that we have a greater *experimentall* taste, both of the love and power of God, when we are recovered; But yet as touching out peace and comfort: I hope we all see, it is better not to sin the sin, then having sinned to be healed, we save a great deale of inward paine and bitter sorrow by the bargain. Christ I know tels us most Divinely and sweetly; that to whom much is <sup>n</sup> forgiven, such do love much, but yet we must not sin many sins, that so much may be forgiven us, and

*m* Scot. 3. Sen  
D. 7. q. 1. se<sup>u</sup>.  
Dicitur com-  
muniter.  
It is better  
to be kept  
from sins,  
then to be  
cured of  
them.

<sup>n</sup> Luk. 7. 47.

and we love much, this were to turn the grace of God into a wantonnesse; and that which *Augustine* hath up and down in his *9 Tomes* answers all, that those also are to love much, who have been preserved by the providence and power of God, from doing such and so many transgressions as some others have: for why, saith hee, have we not sinned those sinnes? Was the cause in our nature? Is the reason in our will? No, but onely in the goodnesse of God: we are then to thank him, and love him for the sins we have committed, and have had our pardon for them, and for those *many* more which we should have done had not the Lord beene, all one, as though we had done them, and had found a pardon of them; and one degree more, and that is, that by reason of his meer mercy, we have been strangely perswaded from so sinning against our God, from so troubling the quiet of our owne hearts and in some particulars, from so scandalizing the Church and people of God.

4. The fourth duty after the tentation is, to make a good use of it, to get some good out of it, we must come to some fruit after we have been so handled with such bitter plunges. The Earth after Winter becomes fruitfull, so must we be; now the good that comes by tentation is manifold: 1. A sight of some corruption we saw not before: The beginning of all our comfort ariseth from an humble sight of our corruptions; and 'tis fit, that

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o Iude, v. 4.  
p De sancta  
virgin. c. 10.  
41.



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that when we will not see them, and abhor them by what we find in the Word, we should have the *experience* of them in our selves; then we say, till now, little did I think I had been thus and thus given to such rebellions; then we cry *oh wretched man that I am*, what a Beast, what a divell am I? This doth mightily empty us of our selves, and then we quickly fill with God, with Christ: this is amends enough for all our toyle, that we are made to see somewhat in our selves, which before now we never thought to be in our hearts. 2. The second is, to see *that* there is some sinne, not sufficiently and thorowly mortified, that as yet we have not gone to the quicke of it, and *what* that sinne is, and now to take it in hand againe, and never give over till we breake the heart of it, lest it lye in the wind and doe us some spight against another time. 3. A third is, to grow acquainted with the wiles and depths of Satan: A godly man should be well acquainted with the divel, so as to know and to finde him out in his stratagems, and this is done more by *tentation*, then by all the reading in the world. 4. To be acquainted with the goodnesse and mercy of God, to be able to find out somewhat to purpose, in the mystery of godl nesse, how God doth make sinne to cure sin, one thiefe, one corruption to cut the throat of another, one corruption to prevent a worser; ferch heaven out of hell; to learne to speak it by *experience*, and to say, I had sinned except I had sinned; I had gone

to

to hell, except I had gone to hell: *that* the worst pride comes out of our graces; *that* our best grace, the grace of humility ( *p* which makes roome and way for all the rest) comes out of our sins: Now then we should not finde *our selves*, or *Satan*, or *the Lord* out, were we not taught it by our tentations. This made *For* use to say, that his graces did him most hurt, and his finnes most good ( a Paradox : ) but by our owne tentations we know his meaning: this made *q* *Luther* to say, that these three things made a good Divine. 1. Prayer. 2. Meditation. 3. Tentation: this good we have by our Tentations, that we come to know our *selves*, to know *Satan*, and to know *God*: such is our estate, that the farthest about, is the neereſt way to heaven; we cannot goe to heaven by Geometry: we must fetch a compasse by the gates of hell, and see what newes with Satan, ere we can relish the sweetnesse & goodnesse of the promise, we cannot else take God for Gods sake, and have heaven on Gods termes; we cannot come to God but we must *follow Christ*, and follow Christ we cannot except we *deny our selves*, and deny our selves we will not, were it not for the *crosse*, and man would doe any thing, rather then take up his *crosse*; were he not buffeted and *beaten* to it by some tentation or other, and therefore thanke ye tentation, that ever we come to heaven: what ever it is to beare a *crosse*, when *God* doth lay it on, I am sure it is an hard and an hard thing,  
for

Part 1.

Chap 7.

2 Jam. 4. 6.

q *Prefa. Tom*  
1 *German.*

r *Mat 3. 34.*

12 *Co. 12. 7.*

Part 1.

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Heb. 11. 35.

Tortured,  
not accept-  
ing deliver-  
ance.u I Cor. 5. 2.  
Chryf. de pæ-  
nit hom. 10.

for a man to take up his Crosse; and yet by tentations we are brought to *this*: wherefore we must doe our selves *this* good by our tentations, when they are gone and over; that now against another time, we know the better how to doe with Satan, that he shall not put such tricks upon us, and couzen us out of our comfort, and that chieft of all, by his art and skill. 5. We must learne for ever after to pittie others; and out of pittie and mercy, to doe them in their spirituall sorrowes, all the helpe that possibly we can; let us mourne with them, and have a feeling of their case, and the rather because once or often it hath beene our case. *Paul* doth not say to the incestuous Corinthian thou art puffed up, but turnes himselfe to the standers by, and saith not (he is) but (ye) are puffed up, and have not rather mourned: now the sense and the fresh remembrance of this, that but the other day we our selves were as sick as they, and by the meere mercy of God we got our selves out, should and it will bring us to shew all mercy to them, to mourne over them, and not to pride it over them, as though we were free from ever suffering the like lust; whereas by our owne experience we rather learne to walke humbly before God and man; remembering what *both* been, and considering what *may* be, if we our selves should be tempted. This then is a golden lesson which our owne tentations ought to teach us without booke, to restore such an one with the spirit of meeknesse

nesse, do (saith the Greek text there) as Surgeons do, who use all tendernesse in handling arms and joynts; when they are out of joynt: let's doe what we can to set them in joynt again with all love, meeknesse, pittie & compassion. You would not beleieve what good it will doe a sick soul, to see another pittie his case, to *weepe with them that weep*, it furthers the cure exceedingly, and we doe become the more willing by ods, to set to our hand to helpe, because we do remember how it stood with us, when we were in the same or the like case; say, I may thanke my *tentation* for this, that I have either such will or skill to restore my poor brothers soule; And so much the rather are we to study mercy and meeknesse, because when we goe about to fetch men out of their sins, men are subiect to fret and snarl, it is like *wakening* one out of sleep, and then we see how out of quiet they be, ready to brawle at their best friends; so here: And therefore we have need of meeknesse, and patience, which our owne experience in our own assaults & tentations will learn us sooner then all the teaching in the world. 6. And lastly, by the bitter taste of our *tentative* corruptions, we must now out of our owne sense, learne to loath and to abhor them, that our corrupt nature may be an ugly sight in our owne eyes: We see in the word, that y<sup>e</sup> growne Christians have been the men who have come to loath themselves in dust and ashes; so *Abraham*, so *Job*, when old, they did by

Part 1.

Chap. 7.

g κατὰ  
π' ζετ.

Vid. Bud. in  
Comment.

Nihil sic pro-  
bat spirituali-

tem virtutem  
quam peccati

alieni tradita-  
tio, cum libe-

rationem ejus  
potius quam

inquisitionem  
ipsum; quoniam

Conversio me-  
ditatur, Aug.

in Gal. 6.  
in Rom. 12.

15.

Multi ho-  
mines cum a  
somno exci-  
tantur lit-  
igare volunt:  
aut dormire  
cum litigare  
prohibentur,  
Aug. in Gal. 6.  
y Chryl. in  
Mat. hom. 26

Part 1.  
Chap 7.

1 Gal. 6. 14.

m Psa. 38. 5.

n Psa. 143.

o *Habeat a-  
quis solum  
olfactum a-  
nimæ, sensit  
quomodo pu-  
teant peccata*  
Aug. in Psa.  
38. 5.

by reason of their sin abhorre themselves, in dust, and in that which is worse then dirt, (*in ashes*) and this we shall never come so thorowly to doe, till we come by reason of tentation, to be as *Paul* was, a very *crucifix* of mortification. Ah this selfe-love, how it makes us carry a months mind to our lusts, we have a doting humour after our corrupt lusts still, and therefore all is little enough to bring them out of request with us; they had need sting us, and that home too: say we have a running sore in our bodies, which none else can well abide to come neer; yet such is our self-love, that we can abide the sight and smell of it well enough; right so, we are so enamoured with our owne sinfull affections, that albeit our lusts are corrupt matter, and do *stink* like any carrion, and would make one sick to see them, yet we can abide them well enough; our nature is altogether by *Adams* fall and our fals become filthy (the Hebrew is *stinking*) we stinke horribly, and yet, because we have an ill and a stinking nostrill of our owne, we can away with the smell well enough. Now comes a tentation, stirs the wound, makes it stinke and smell; we are so peppered with the sorrow and wofull fruit of it, that we come to take our sins as they are in their kinde, and at last we are so changed and altered, that *what* we loved rather then our life, *that* we come to hate as any death: This use we may and must make, by looking back on our sore and heavy tentations (which we

we may thanke our lusts for) when once they are past and over.

The fifth and last duty after our tentations are shut up, is to prepare for a further battell, for another encounter: He went away from Christ *but* for a season, therefore ere long he will come againe; how long it will be first I cannot say, but ere long it will be, he will stay away no longer then needs must, as soon as ever he can get *leave* he will come without sending for: though I name Satan, yet I meane such mixt tentations wherein lust and Satan do tye together; but because Satan useth to fire the matter, and to set the wheelles a going, therefore it is, that we douse to name him, as though all were his doing. The thing I first propose is, that we wait in dayly expectation to have some other fits, for we are are too too apt to dream off (I know not what) peace and freedome after a tentation is done away, and then we are in danger to grow *secure*, which when our enemy once perceiveth, he will then come and make use of his advantage. A boy in the schoole, after a sound beating is past, falls to his liberty promising to himselfe that he shall not be had to horse yet awhile, and is off from his book, till his master comes againe and hath him by the skin: so when we have had a scourging with the smart of some sower tentation, we thinke now the worst is past, and that we shall have no more *such* reckonings: then comes the tempter, calsup our lusts, and finding us *secure*,

Part 1.  
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p Luke 4.13.

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cure, doth us a shrewd turne; so we finde in the Saints that after a storme once blowne over, they use to catch their fals; when we have stood free from our usuall sicknesse a yeer or so, we use to give our selves to disorder in dyet, as thinking that no sicknesse can now take hold of us, & then we are over head and ears in some disease ere we are aware; so 'tis in the soule, we must then when we are on the other side of some heavy tentation, do as Mariners doe in a calme, mend our tacklings, get our things about us; as not knowing how soone, how sudder, another, a worser storm may fall: take heed then after we have put off our fits, of a secret sloth; watch still, lye in our armour, for as sure as we live (if we live any time) we shall meet with another bout ere long: for when we grow up in grace and come to some perfection, we shall heare of more sorrows. God hath ever been upon his Saints with greatest tryals when they come to some age and strength. He will then build with us when we are seasoned, as farre as our strength will goe we shall have it. And therefore when old, when Paul aged, doe not say *I have done*; now our faith is most, our wisdom most, our graces strongest, and therefore repent and say, there is worse behind still; we must have some *interval*, some *Times* betwixt our fits, some good dayes to breath in, else we should not be willing to live, else we should not have strength to hold out the next fit; and more fits

¶ Philom. 9.

¶ *Ferm in Job 3. Serm.*  
18.

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fits in their times we must have, else we should not be willing to dye. Say then, I look every day for a fit; and therefore I will not be without my medicines in a readinesse; and in all our Physick be sure to put the blood of Christ: Satan is not so beaten, nor such a coward neither, but he dares come againe, he will put it to the adventure; he had little hope to doe any thing against Christ, never was he beaten as he was by him; yet he came againe, and againe, and so he will to us: the thing I commend then to all our care, is, to stand upon our watch and sure guard. A question is made by some, whether Satan may come to the same man, with the same tentation after he is well beaten & cōquered? *Durand* saith, he may to others with the same, he may to the same man with some other tentation; but to come to the same man, with the same tentation, to shoot the same bitter arrow at the same man who did conquer him, he thinks Satan will not; his reason is, because Satan will not come where he hath no hope to be the victor: but saith he, he hath no hope of having the victory in the same kind over the same man. As a man who is once beaten in the field, you cannot get him into the field, with the same man at the same weapons; and a Cock once made to run away, will fight no more. The answer is, that man is usually beaten in the field for want of courage, or strength, or skill; but Satan is beaten onely, because we will not give assent and way unto him,

Satan may come againe to the same man with the same Tentation: *Lib. 2. d. 6. q. 4.*

*Demonēs s̄ virtutis inter nam speciem possent in hominibus cernere, non tentare; sicut in Iob nōllet a tentato utique superari, Aug. de Gen. ad lit. l. 12. c. 17. s. 3*



Part. I.  
Chap. 7.

t Par. 1. q.  
214. art. 5.

1 Pet. 1. 6.

him; and therefore what if we now repell Satan, by resisting him in his tentation: it may be at another time we shall not be found in so good a mind, nor in so prepared a disposition, to resist and deny him in his sute: what knows he whether we have lost of our former strength, or wit, or will, or grace, or care, and vigilancy? But above all Satan will try, whether that God, who now doth not, at another time for some causes, will suffer us to be led into the tentation. It is not our strength, but Gods that doth it; it lies not simply in our will, but in the will of God. *Acquinas* I think is in the right; Satan would come oftner then he doth, but that God who knowes our strength, or rather our weaknesse will not suffer him: and though he loves not to be beaten, and desires not to come where there is no hope, yet it must be as God will, and not as we will, nor as Satan will: if we need it, we shall have another triall; It is the diuels nature, he is the tempter, his malice is his formal being, and he will not, cannot chuse but come against us, as often as the Lord shall please to let out his chaine: what if he hath no hope to conquer us, yet he knowes he shall molest us; He is at no quiet himself, and he would not that we should have any rest neither, as far as he can do withall: it doth (as it were) do him good, to goe about to doe us hurt: he will, (because he must) goe away for a season, and after a season, he both will and must come againe; and if we grow negligent, lye open and

& naked, as not once thinking to hear of him at all, or at least not as yet; the he is for us, & hath his blow, his full blow at us: from hence it is, that often in the same lust we beat him now, because we are prepared; he comes & beats us another time, because he takes us unprepared. Again, Satan is not ignorant, that when we have had as much as ever we can do to get him off at first, we shall be loth to be troubled there againe, and that it is a weary hand to be tired with the same anguish, and this moves him to try the second, the third time; aye, and sometimes oftner the same way, to prove what he can doe; for he is not to learne, that it is more for want of heart then strength that we use to yeeld: These may be the reasons, why Satan comes againe many times with the same assault: but if we looke to God, he doth order it, that we shall be tempted in the same veine, because he sees that we by use and experience have got more skill there, then any where else, and that we have our weapons ready to breake the blowes which come that way; and thus because our loving Father knows, that now we can tell better how to fight at that weapon and war, then any other, he out of his goodnesse will have Satan come that way or not at all. He intends us the victory; and now sith our conquest is in the same temptation, in which we are tryed and skilled, both certaine and easie over it is in any other, Satan must come upon us with the very same tryals; Thus we finde why the

Part I.  
Chap. 7.

same tentation may befall us more then once or twice.

2. Sometimes Satan changeth his weapon, and tries us the cleane contrary way, with such assaults as we yet never felt in all our dayes before : he hopes that *there* we have no defence, that we doe not expect him at that doore, and thus he thinks, comming in with his blast at a contrary point, to blow us downe ; and here we must doe as the Pilot doth, have our compasse ready, and stand ready to turne our needle to any point, knowing that our lust within is for any sin, and Satan hath skill at any Tentation ; all is in a manner one to him, he can tempt us to covetousnesse with as much ease and art, as to prodigality ; and therefore what ever our tentation hath bin, and what ever our *humour* hath done, Satan can change hands, and so must we expect to finde. The Word will furnish us against him, come when he will, or which way he will, be it the same or some other way ; here we must take comfort that (say) he come with some other weapon, it ought to be to us an argument, that sure now he begins to be out of hope, sith he doth shift his weapons thus. 2. That God will have him turn some other way, to purge some other streame ; another lust must have another purgation. 3. Change of Physick is good, for that the same potion alwayes used will not worke so well ; the longer we are used to the same tentation, the lesse it worketh

eth with us. 4. God will have us learne skill (by experience) at all sorts of spirituall combats, trials, weapons. The sum is, that sith when we have gotten the better of some great tentation, we are subject to be drawne into spirituall pride or security, and so to cast away our armour: we must learn to expect to hear of another encounter, to weare our armour about us, to stand ready against all assayes; *Hezekiah, Ala, Jehoshaphat*, after they had gotten thorow some sore brunts, are said then to fall; and this came because they thought not of it, grew into some conceits, were willing to please themselves, with hopes of freedom or respite, now for a time, or for ever after, or that what was done, was by their own strength, and that now they needed not to looke after God in such particular manner any more. By their mistakes and fals, we must learn to stand still in a continuall expectation and preparation, when one tentation is over and past, that another will come, and that ere we be many yeares elder; If it come not so soone as we looke for, there is no hurt done, we are provided against another time. And thus much of some generall rules, as concerning tentations in the generall.



# The SECOND PART.

## CHAP. I.

*Containing some particular Rules,  
serving to helpe us in some speci-  
all cases in common to them all.*



Great Doctor in our *Israel* doth observe, that the conscience of man is wounded most with the third Commandment in cases of Perjury; the sixth, of Murder; the seventh of Adultery: I may adde (besides some others) the tentations of blasphemy, against the Nature, Essence, Being and prime Attributes of God; these doe shake the conscience of a man, because there is a maine principle in the heart and conscience of man, fully and strongly convincing him of those particulars, *viz.* That there is a God; That he is truth; That he is an avenger of all Perjury; That we must let men alone with their *Lives* and *Wives*. Things wherein

wherein a man may make restitution and salve the sore, doe not use to urge so much when once we are brought to restore that which by fraud or force we have taken away; but in matters of *blood* and *unchastity*, no restitution can possibly be made to man: for who can helpe men to their lives or chastity againe? and this is the reason, that these sinnes make such a foule cry above others; but of those particulars more hereafter. I meane first to propose some Rules which may serve all these in common: then some that are more proper to each tentation in severall.

1. We must not make the matter worse then it is, which in these tentations, which are accompanied commonly with much horror, is dangerous; for as we are not to lessen the matter, so it is neither lawfull nor safe to make the things worse then they be; to pore into the sore, to breake it up into too many peeces (*in this case*) is perillous: Indeed when we are apt to grow secure and presume, we are advised to aggravate matters to the most; but when we are downe the winde and subject to despaires and feares, this is not approved to be either lawfull or safe. 1. It is not lawfull to make that a sin which perhaps is not; or that which is a sin, to appeare to us greater then it is: things must be represented unto us in their true colours; and as we must not set the sin higher then it is, so not the guilt of it neither, this were to sing the song of *Caine*,

## Part II.

## Chap. I.

Gen. 4. 13.

¶ *Frangere*  
*dum metuis*  
*frangis, Chry-*  
*stalin. Mar-*  
*tial. Aposth.*  
 111.

¶ *My sin is greater then I can beare :* He did not say so because it was so, but it was so because he said so : we must see that we do not make sinnes where God makes none ; lest we come to make that *not* to be a sin which is a sin ; and some men are miserably tormented for things which are onely sins in their conceit, and not in truth. 2. It is *unsafe* in all, but most of all in these kind of tentations, because man is a timorous creature ; and when in this vein, he is apt to be discouraged ; fear of discouragement makes a man *fal*, weakens a mans purpose and resolution of resisting ; as a boy is many times *out* in saying his lesson, only for feare lest he be out, who could say perfect till he came to say : and a \* girl being threatned and terrified, breakes the glasse only for feare of breaking it : so when we are in feare joyned with discouragement, Satan hath a great advantage ; and these sins thus amplified and set up, doe mightily faint and discourage the heart and spirits of men ; and who can fight with any heart against an enemy, that he hath little or no hope to conquer ? Now when we doe make our sins *vvorser* then they are, then it doth secretly steale away our hope ; and so we make no great haste to resist, nor have no great heart to fight : We then must learne, not to make it lesse, lest we be too slothfull, nor more, lest we be too fearfull ; but just as the matter is as neere as we can, that so we may be fitted and prepared, to *fight the good fight of* *y faith*, with diligence and watchfulnesse.

39 Tim. 6. 12

2. We

2. We must not suffer the thoughts of these horrible tentations, to tarry in our minds; they are Gods and our greatest enemies, and wee must shut the doore against them; what if we dislike and distaste them? yet (as one notes) this rowling of them up and down in our heads, doth show that there is an insensible liking of them in our hearts; we must set our hatred against them, and thrust them away presently, and hold it a dangerous thing to be *thinking* of them. God cannot take it well, if we mislike a thing in judgement and doe not set against it, with the meanes God hath appointed and sanctified to that use: Satan will cozen us, as though that our very misliking of them were enough in things *soule*, and that there were no feare of danger; whereas nature it selfe, doth looke sadly at these tentations: and the mislike we feel, may well come from the influence of the law of nature. I have learned that we are never the further off from a tentation, for our misliking it onely, but the nearer, except withall in affection, we humble for it; as well as distaste it in our judgements: what if the dislike be not because it is a sin, but because there is some feare or shame? This is selfe-love and pride, and this will worke (*in*) the sin, if we go no further, & that by Gods just judgement: our duty then is not to suffer the thoughts of such wounding and terrifying tentations, to tumble up and downe in our mindes, though we have no mind to them; for either by discouraging

Part II.

Chap 1:

x Aug. de

Trin. l. 12.

c. 12.

Greenham.



Part II.  
Chap. I.

couraging us or inticing us, they will get further hold: but we must cast them off, set the world against them, and turne our thoughts to some better subject, and cheifly to thinke on those two great dayes, the day of Death, and the day of Doome.

3. We must ( of all ) see that we set not against those of our own strength. We can do as much as nothing, by our own power against a any lust; but least in these, because, what through feare and horror, and what through the swinge and violent torment of these two passions<sup>b</sup> of anger and lust, a man hath but little use of that reason he hath; and so the more he strives this way, the worse it is; it doth but encrease our desires to the sin; Our strength is here to pray and expect, and laying all naturall and carnall weapons aside; let God alone to doe all, and out of grace it is, that he doth doe for us, what he doth in our trials and conflicts; and therefore *Paul* had his answer, that all was to be done by the grace and mercy of God; and so we finde that the Lord said not to him, *c my power*, but *my grace is sufficient for thee*: wherefore we must put all upon the power and grace of God: Turn Satan to God, to Christ for his answer, set the grace of God against our sins, when (comming) to prevent them, when (come) to pardon them: set the power of God against the strength of them all; beleeeve it, that the grace of God is sufficiēt, either to prevent us, or preserve us. He is in great danger who (in any) but

of

*Sum legem  
isq; viri-  
s suis putat  
implere, nihil  
prodest ista  
vsumptio,  
to etiam  
ntuamoret,  
vehemen-  
ri pec an-  
desiderio  
piatur. Au-  
xp. propos.  
epist. ad  
om.  
Arist. Eth.  
1.6.6.*

*2 Cor. 12.9  
Aug. in Ps.  
37.*

of all in (these) potent tentations, goes by his owne wit, or reason, or worth, or strength : He is in safe case, who can say, I deserve nothing, I can doe nothing but hurt my selfe : and make worke for sin and Satan ; I meane to put all upon God, who will worke mightily in me, and for me ; <sup>d</sup> not I, but the grace of God which is with me ; He is all in all, he will doe all or nothing, that he may have all the praise of his grace.

*d* 1 Cor. 15.  
10.  
Gal. 2, 20.

CHAP. II.

*Of Atheisme.*

**T**HE helps which serve in generall for every particular assault might be many ; some we will propose, and first in those tentations, which are in things of God, then in things of man ; for God, we are much assaulted to Atheisme & Blasphemy ; to Atheisme, as the greatest sin that is, in that it finites at the roote of all ; for to say the truth. 1. All sin comes from Atheisme : ( for who would sin, did he then verily thinke that there were a God that saw all, and would punish all ) and such a God, God must be, or no God. 2. And all sin tends to Atheisme ( for when we have sinned, sinne doth draw towards Atheisme exceedingly, wipes out all notions of a Deity as much as it can ; ) and when we are in sin,

Part II.  
Chap 2.

*Animus qui  
amborum  
sece: erum sibi  
conferim est,  
erum futurum  
judicium for-  
midet, atque  
exhorrescat,  
notisq; muta-  
ta in melius  
visa sibi con-  
sulare, in cre-  
dultate qui-  
eternam suam  
queris, Chrys.  
in 1 Cor. 6.  
Hom. 17.*

*d Jam. 2. 29?*

*Satan is no  
Atheist.*

finne, we must be either willing to get out of it by repentance, or else we shall be willing to turne Atheists; the best of our play then, being to feed our selves with a conceit, that all is but talke to hold men in awe, and that there is indeed neither Heaven nor Hell, no place of torment; that when we dye all is gone, that it is with us no otherwise then with a beast. Thus when the conscience will not get quiet by turning to God by repentance, then it will seeke to quiet it selfe by unbeliefe, bearing it selfe in hand, that there is no such place as Hell to torment men in: consider withall, that Satan doth all he can to make men Atheists, because, when there is no fear of God before mens eyes, they will sin all manner of sins that the divell would have them sin. So Psal. 14. *The foolish hath said in his heart there is no God*, what followes? They are *corrupt*, they have done *abominable* works; thus then, when once men take to Atheisme, they grow most corrupt and doe abominable workes; there is no hoe in sinning then; for what should or can keepe the wit and will of man in, when once we conceit, that there is no such thing as God? The Divell cannot be a flat Atheist, for he *believes* and trembles; and were it nothing but the sense he hath of the wrath of God, tormenting: why that is enough to prove, that Satan doth fully and undoubtedly acknowledge a Divine power. He is not an Atheist, because he *cannot*, because he *shall* not, but yet he beares good will to Atheisme,

theisme, because that sin doth much advantage his Kingdome Saint *James* doth prove, that God tempts no man, because himselfe cannot be tempted vvith evill: by nature he doth hate sin, and therefore he cannot tempt to sin: and Satan could not tempt *Eve* till he had sin; nor *Eve Adam*, till *she* had sin herselfe: all this proves not, but that Satan may and doth tempt us to Atheisme, a sin vvich he himselfe hath not, nor hates not: for though he cannot sin the sin himselfe, ( as the divell cannot do the act of <sup>f</sup> many sins, as Adultery ) yet he loves the sinne; it is not for want of vvill that he is not an Atheist: for he vvould give any thing, he could turn Atheist, and finde some kind of ease, by thinking there vvere no God at all: and it is a sinne vvich is incompatible & cannot stand vvith the estate of a damned Angell; but now his desire being to damne soules, and this being the most damning sin that is: he doth use all meanes to wipe out of the heart of man, all impression of the God-head; and the best men that be, have too many thoughts this way; and (as I shewed) it is the master-vein in our Originall lust; and were it not for the law of Nature, our sinne and Satan would make monstrous flat Atheists of us all out of hand; but God hath so wrought in us, an impression of a Diety, being the maine Pillar of the law of Nature, that we never can <sup>h</sup> possitly, nor all the Divels in Hell comming in with their forces, bring our hearts to an utter extinguish-

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Chap. 3.

e *Jem.* 1. 13.

*f Aug. in*  
*Psal.* 58.

*g Perh. of I-*  
*maginat. c. 3.*

*h Calvin.*  
*Inst.* 1. 1. c. 3.  
*Sect. 1. Clem.*  
*Alex. in*  
*Protreptico*

Part II.  
Chap. 2.

*In Diei frequenter au-  
dimus O Deus, Cyprian  
de Idol. vs-  
m. Molin.  
De cognit.  
Dei. p. 7.*

*Ps. 10. 4.*

tinguishment of that Law; and that principle of natures Law; and we doe finde, that our deepest Atheists in the world when in extremity, and put to it with some sudden affrightment, do use to cry O<sup>b</sup> God, O Lord, and therefore this corruption and tentation, is with the more ease opposed and answered, a man hath on his side the workes of nature, the Law of nature, the Law and fire of his conscience, fearing and trembling at the wrath to come; but when all is done, that which must and only will hold us against the tentation when it is strongly put to by Satan, is to flye to the word of God. The Word saith, that there is a God, and therefore I will beleeve that there is a God: out of tentation other considerations taken from nature and from divers Acts of Divine providence may stop the mouth of our Lust, which would not have God in all, that is, in any of our thoughts; but when once we are set upon with some fierce tentation, I would wish all Christians to do these things; the first is not to enter into dispute with his owne reason; for the understanding of man, is too weake, and too short, to reach the comprehension of a Deity: he that shall take (in) his own thoughts and muse about the nature and infinite Being of God, shall but let in Satan the more; the counsell then I am bold to give to the poore Christian, is, in any hand not to study this point, but to take his mind off from thinking and disputing this argument, lest he come

to

to say in his heart, I cannot conceive what God is, and therefore I doubt me there is no such being. Away then with all reasonings and disputes about that subject. 2. Then cleave to the word and say, though my reason cannot tell what to make of it, though lust in me say there is no God at all, though Satan say that there is no God, and most do live as though there were no God: yet because it is in the word, the scripture saith it, I must and will and do beleve it; we must see both God and Heaven and all in the word. Doubts I know, that have any ground, ought to be scanned, disputed, answered: but Atheisme is a deniall of the <sup>k</sup> first principle of all Religion; and therefore the best way is to begin and end with the Word, and to know that such a principle as is the essence and existence of a God, ought not to be so much as questioned. It is a meere scruple, and the safest way is to reject it as soone and as often as it doth come; put it off, as a thing neither worth nor fit for consideration; we shall finde that by often rejecting such scruples, the conscience will be better confirmed and settled; then by going about by reason and arguments to answer them. He that shall goe about by the force of his owne wit to conquer his Atheisme, is in great danger to fall into some degrees of it; for when he sees that reason cannot finde out what this God is, he will come to question all, and to think that there is no such being. He then doth best, who doth dispute

*k Cic. de nat. deor. l. 1.*

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dispute least, and in the heat of the tentation, rests himselfe wholly on the Word.

### CHAP. III.

#### Of Blasphemie.

Job 2.9.

**F**OR tentations of Blasphemy, as <sup>1</sup> Curse God and dye: the servants of God are more afraid of them then hurt; they are rather *bug-bears* then such as use to produce in them any reall effects: - they carry with them such a deale of horror that they seldome take; for when once we confesse a true God, it will make our haire stare to thinke of blaspheming him, and so we fall into pitteous moodes of terrour and horror, which keeps us from the sin it selfe; but we must set down what we conceive may do us helpe this way.

1. We must get an assurance that God doth love us, and then we shall love him; and love alwayes thinks and speaks well; but if we onctake a thought, and it grow firme in us, that God doth hate us and will curse us, we will hate him againe, and be ready to curse him: and this is incident to us in times of some great afflictions; as in *Jobs* case, when God doth handle us sore, and worse then he commonly doth others: and we finde some circumstances, that we cannot fetch a prefi-

dent

dent for in the word ; never was the like before; then vve begin to apprehend some hard dealing in it, and vve grow to conclude, that sure God doth hate us, and then vve vwill be even with him and hate him againe. It is naturall and usuall for hatred to breed hatred ; and vwhen we abhorre and hate God, vve begin to enter into some termes of Blasphemy : We all hate God by nature, but yet there is a further measure of hatred vvrought in us to God, when vve conceive, that out of very malice and spleene towards us, he doth use us as he never did nor doth use any others; and in this case our very stomacks will rise, and our blood vvill swell against the LORD GOD Almighty. So *Iobs* wife, Curse God and dy : God curseth thee, do thou curse him. To prevent and cure this, vve are to know, that no afflictions be they ever so great, unusuall, and unheard of, are any certaine signes at all of Gods anger, much lesse of his hatred : *Iob* vvas the first who was ever used as he vvas, and his vvife shewed her selfe a vveake and foolish vvoman , thence to gather the hatred of God to her and her husband. *Jonas* had a crosse that the world never saw the like before, yet it vvas no fruit of Gods hatred. *Jacob* had sore and heavy afflictions, yet it vvient ever for truth <sup>m</sup> (*Iacob have I loved*) he loved him; when? When he afflicted him, *Esau* had more outward matters to his minde then ever *Jacob* saw : and many great Lords vvvere of his family, and yet (*Esau have I hated*)

Hold

<sup>m</sup> Mal. 1. 2.



Part II.  
Chap. 3.

Hold it then, that God doth love us, and when we have this perswasion in us, all the Divels in Hell, and all the lusts in Originall sin can never make us blaspheme our God whom we love, and of whom we have this minde, that he doth love us: Say then, he loves me, and I love him, and then, one cannot be brought to sinne the sinne of blasphemy. 2. We must get the pardon of our sinnes; repent we of all our iniquities, and then the Crosse can never wring from us words of blasphemy: when we are in great sorrowes, Satan will tempt very strongly that way, and we feare what we shall doe in times and cases of great extremity: I feare me (saith the poore Christian) what I shall doe in great afflictions; Repent we of our sins, and feare nothing: It is not the greatnesse of the Crosse, but it is the guilt of sin working with the sting of the Crosse, which makes men in their tribulation to blaspheme. *Revel. 16. 11.* we read, that the fifth Angell poured downe his Viall on the seat of the Beast; and it is written, that they gnawed with their tongues for paine, and blasphemed the God of heaven, because of their pains and their sores, (now marke) and repented not of their deeds. Here we see that it was not for their paine, so much as for that they repented not of their deeds, that they blasphemed. Have we repented, or have we not? If we have not, then though our pain be not so much, we are in danger to blaspheme: but if we have repented, be our paine ever so much;

we

we need not feare, we shall not blaspheme.

3. Say the worst, have we blasphemed? Yet we must repent of our blasphemy, and hope in God: to despaire, is to put our selves out of Gods mercy and protection: to despaire by reason of blasphemy, is a worse sin then Blasphemy; they are both against the goodnesse of God; but yet despaire, is against his goodnesse, his mercy and his truth. I confesse it is an horrible crime to blaspheme against God; and so much the worser, because it is a sinne somewhat like the impardonable blasphemy against the holy Ghost: neither is it in the wit of every man, to say where the difference lies betwixt them. Besides, other sins are against God in his Greatnesse, Government; but this of Blasphemy, doth speake against the goodnesse of God; and God as he is represented to us, stands more on his Goodness then his Greatnesse; and therefore also this sin of blaspheming hath beene ever held amongst the greatest of sins: All which must teach us by all meanes to beware of this sin; and we may the easier take heed of it, and save our selves from it, because it being against our naturall inbred principle of a Deity; Nature it selfe is afraid of this sinne, which is a great meanes to stay us from the sin it selfe. Satan I know, is a great blasphemer, and he will assay hard to it to make us to blaspheme: but we must set the Word and Spirit of God against it, and let the Law of

M

Nature

Part 2.  
Chap. 3.

*in Deus optimus, maximus, optimus is before maximus. vid. Molin. de Cog. iii. Dei. p. 25*

Part 2.  
Chap. 3.

• 1 Tim. 1. 13

p Acts 26. 11

nature doe all it can against it too. And if at any time we have been too blame this way, yet we must know that there is a pardon to be had: I was, ° saith *Paul*, a blasphemer, and *Paul* is in heaven; and which is worse, he p<sup>r</sup> compelled men to blaspheme, yet on his true repentance, all went well with *Paul*; and so it may and will with us, if we returne as *Paul* did. Christ hath it, *Mat. 12. 31.* That blasphemy against God is a sin, which may, and on the same termes that any the least sin is, it shall and must be forgiven. I meane, on our repentance. There is blasphemy against the holy Ghost, which is a sin unto death, and there is no repentance for this sin, nor no hope; the cause is, because no man can repent unto life, except God give him the grace: and we have it revealed, that there is a decree passed in heaven, that the Lord will never afford this sinner the grace to repent. Divers other sinners never have this favour done to them as to repent. but all sinners of this sort are past all hope for ever; many other sinners have that impenitent heart spoken of by St. *Paul*, *Rom. 2. 5.* But here is a proper impossibility of repenting, which is not common to other impenitent sinners, but found in these blasphemers onely, God in his justice for the ill malignant quality which is in their sins, giving them over to the power of Satan, so as never to come out of his hands againe. There is a difference betwixt this blasphemy against the holy Ghost, and the blasphemy against

gainst God and Christ, not onely in the measure, but in the very kinde; I know Satan would faine put it upon us, that we have sinned against the Holy Ghost when it is no such matter: on ignorant Christians he layes this; that when they sin against their knowledge and conscience that then it is (the) sin against the holy Ghost, when the Spirit hath been at them not to sin; yet they sin and grieve and vex the Spirit of God: then Satan makes his advantage, oh saith he, this is, to sin against the holy Ghost: That it is (a) sin against the holy Ghost, I doe not deny: but that it is (the) sin against the holy Ghost, is false: I prove it to be false, because this sin is *pardonable*. Moreover we speake of *Blasphemy* against the holy Ghost; now that every sin against the holy Ghost, must needs be *Blasphemy* against the holy Ghost, cannot be proved: And when we goe so farre as to blasphemie God, then he makes a cry, now it is too late to thinke of repenting; this is, (saith he) that unrepentable and unpardonable sin against the holy Ghost. Our answer must be, by denying this to be that sin, our reason must be, because we are sorry for it, and were it to do, againe, we would not doe it for a world: but (the) sinner against the Holy Ghost, is no whit sorry for this sin, his heart never akes for his offence, but he doth so confirme himselfe, and is (in justice) so confirmed by God in his meere obstinate malice against God, that he would have all doe it as well as himselfe; and

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Chap. 3.

is desirous to have hell as full as he can : and he doth even wish with all his heart, that wife that children, that parents, that brethren, that neighbours, that all might blaspheme the Holy Ghost as well as himselfe. *Judas*, I know, did relent, (though not repent) and his sinne being not so much out of election and choyce, as out of the tentation of covetousnesse, he (I thinke) sinned not this sin, this blaspheming sinning of meere spite and very malice, without any (sensible) mixture of covetousnesse, or any other affection, being malicious against God, even because he will malice him : So the Schoole teach us out of the word. (*Rich. 1. 2. dist. 43. Lumb. 1. 2. dist. 43. A. 26. 6. 4. 5. 6. 7. 8.* And this to be the humour of such sinners to be willing to have hell as full as may be, *Aquinas* shewes to be the effect of such extreame malice against the light and truth, *Suppl. Q. 98. A. 4.* Where out of the nature of malice he proves, that the damned would have all damned as well as themselves. It is then nothing but a policy of Satan, to play upon the ignorance of men, as touching the nature and effects of this sin, and to bear them in hand, that when they have blasphemed God, they have blasphemed the Holy Ghost : but we must hold a maine difference to lie betwixt this blasphemy against God the Father, and that other Blasphemy against the Holy Ghost; that as the persons differ in their operations, so do the sins against the severall persons; not that the

the third person is any way the greater, but that (to us-ward) the proper worke of the Holy Ghost being to illighten, sins against the third person are generally worser then against the other two persons; It is called sin against the Holy Ghost not in respect of the essence, but of the office of the Holy Ghost; sin is said to be of contumacy, when the chief is contumacy, but yet with some mixture of infirmity: but this blasphemy against the holy Ghost is all malice, wilfull, without any infirmity, he being (as one speaks) pleased with malice for it selfs sake. As long then as our blasphemy is against the first person or second, and not against the third, we may be safe; it is but to repent and all is well: they doe not prize the infinite mercy of God according to the infinite worth of it, who thinke their sin of blasphemy against God, too great for him to pardon, as though it were possible for man to sin a sin, which Gods mercy (being simply infinite) had not enough in it to forgive it. This their errour is worse then the first to thinke so meanly of the rich and high and boundlesse mercy of the most Eternall and Infinite God: we must now learne better to prize the mercy of God; and say, I cannot once repent of a sin, be it ever so great and maine, but the mercy of God is ready to forgive it. Could the Blasphemer against the Holy Ghost repent, he must have his pardon: conceive we hope of pardon, and then we will returne to the Lord by repentance, and the Lord

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Chap. 4.

Lord will take away the *guilt*, and wash away the *staine* of this great sin.

## CHAP. IV.

## Of Perjury.

*h Quo in lo-  
co a facinore  
abhorrebit, si  
nen in judi-  
cio & quod  
falsitester fa-  
ciunt Arist.  
Rhet. l. 1. c.  
84.  
r Esto bonus  
miles, &c.  
Juven. Sat. 8*

*1 Tim. 1. 10  
Lev. 19. 12.*

Women  
more free  
from perju-  
ry then Men  
*1 Tim. 2. 14*

**T**HE third tentation is of perjury : Here we must take great heed that we doe not forswear our selves, chiefly in an open Court, where, if any where a man should shew himselfe, a religious, a true, a just, and an honest man ; A fruit it is of deep Atheisme to perjure ones selfe, and perjured persons be hated of God and man, wherefore the conscience will deeply and bitterly accuse for this sin of perjury. I could wish all men who love their owne quiet, and have a desire to sleep in a whole conscience, that they would take heed that they do not take a false oath : come what will, rather dye a thousand deaths, it is much against the light of nature, and more against the light of <sup>s</sup> Scripture ; and these two will flye in our faces like wilde-fire, and except God be mercifull to us, make us weary of God and of our selves. And me thinkes (by the way) Women may comfort themselves against the infirmities and troubles which have ever bin inflicted on their sex, since they were first in the transgression ; I say, that sex may see a mercy that they are not so subject

to

Part 2.  
Chap. 4.

to this sin of *formall* perjury as men are; they serve not in Juries, grand or petty, they are not brought in Courts, to take oathes in Homages and the like; they serve not the office of Church-wardens, and so are not sworne and deposed any thing so often as men, and hence they have a great freedome from sinning this vexing sin over men have, which I would have them thanke God for, and amongst other matters, take this as a recompence for these many inflictions and revenges, which God at first laid on that sex; so that in respect of this sin and some other tentations, that they are free from, (over men be) they may when they do thinke of it, even thanke God that they were made women and not men; let not then Satan bring us into this brake, it is hard getting out of it. *u Feare an Oath*, and (of all) such oaths, wherein we doe wrong and hurt to men, for though there be sometimes some corruption in it, as tasting of selfe-love to our selves, yet for certaine, sins wherein we wrong men (whom we see) doe so much the more torment and racke the conscience of man; and many men have mightily miscarried for this offence and sin of perjury. Wherefore beware; And now to provide for the worst, we must tell the man who hath done this sin, that *w* there is hope in Israel concerning this sin also. *David* himselfe was not still as good as his oath, as in *x* the case of *Mephibosheth*; he fell short of that oath of the Lord which he made to *Jonathans*

*u* Eccl. 9.2.  
*1* Sam. 14.26

*w* Ezra 10.2

*x* 1 Sam. 10.  
15.16.



Part 2.  
Chap. 4.

y Psa. 32. 5.

z 1 Joh. 1. 9.

a Pro. 28. 13

A wicked  
man may  
confesse to  
men, but not  
to God.

*nathans* house and family; and because instances worke easier on weake spirits then Rules, I would have such to thinke of *Peter*, who did forswear and renounce the person of Christ, and when? But in his troubles; and where? But in the High Priests Hall and who? Why *Peter* a chiefe Apostle in the love and favour of Christ his Master; and is not *Peter* in heaven? Teares of repentance will fetch out the deepest staine that this sin of perjury can possibly make: But it is the Rule must settle us at last; and it is, that if we repent of any sin be it never so great in substance, in circumstances, it is as no sin to us. y I said I (will) acknowledge my sin; he was but about to doe it, and God forgave the iniquity (the guilt) of his sin. If we z confesse our sins (indefinitely set down our sins without exception,) God is faithful and just to forgive them; it stands upon him in respect of his justnesse to be as good as his word, to forgive all repentant sinners all their sins. So Job 33. 27. If one say I have sinned, he will deliver his soule: say peccavi, and cry God mercy, and we shall (saith a Solomon) have mercy; mercy presently, in pardoning of our sins, and mercy, now some, and then some, in healing our iniquities. Never did any man confesse his sin to God, but he went away with his pardon; wicked men may confesse to their fellowes, and to good men they may, as *Saul* did to *David*, but it is an harder matter then so, for a man to confesse to God, except it be for company, or for out-

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Chap. 5.

outward glory : but for a man to take God aside to confesse alone to him, (I thinke) a wicked man cannot doe that. I finde no instance in the word, that ever any unregenerate man did it. A man had need have hope of pardon to confesse to the Judge: *Adam* did flye from God, fell to shifting, and so we doe all, while we are as (I thinke) he then was, out of the state of grace, (I meane not the grace of election) no man can hope of pardon but by faith ; and by that I doe hold, that it is a signe of a godly man, to confesse all alone to God ; and againe, I can never beleeve that a man will confesse his sin honestly and ingeniously betwixt God and his owne soule, except he hate that sin. Now how a wicked man can come to the hatred of his sin, is past my skill to understand. To come backe, I say despaire not ; it is worse then perjury : It makes God a lier, or worse then a lier ; it accuseth him of a kind of perjury, for a man to say, there is no hope ; no pardon to be had, repent we never so much ; sith God hath not onely said it, but <sup>b</sup> sworn it, that he will not the death of a repentant sinner ; repent and be pardoned.

b *Exo. 32.*

## CHAP. V.

*Of Vow-breaking.*

**D**ivines doe teach us (and agree in it) that in a vow broken there is a violation,

1. Of

Part 2.  
Chap. 5.

§ 1. Of Duty.

§ 2. Of Fidelity.

1. Of Duty, in respect of the matter vow-  
ed; which is, and is to be a thing required of  
God, if not in the particular, yet at least in the  
generall: else God will aske who required  
this at your hands?

2. Of Fidelity, in respect of the vow it  
selfe, being not onely a single promise, but (in  
our intention at least) such a binding obliga-  
tion as is equivalent to an oath amongst men;  
so once a vow-offering was more then a vo-  
luntary offering, *Lev. 22. 23.* not simply neither  
to bind us more (in morall matters) then we  
stand bound to God already; for we stand fast  
bound to serve him with (all) and in it selfe  
we cannot be bound to more then to all, to  
more then with all our heart and might, but  
(by accident) in respect of our infirmity, we  
are sometimes further to bind our selves o-  
ver to God by a vow: hence it is that (one)  
doth say that to breake a vow is a kinde of  
Perjury, (another) dares say that it is worse  
then Perjury, alluding perhaps to that of  
*David, Psal. 119. 106. I have sworne and will  
performe it, that I will keep thy righteous judgments.*  
And thus the vow-breaker deales both *unduti-  
fully* and *unfaithfully* with God, and from this it  
is, that the breach of a solemne vow doth so  
bite the conscience, because we doe not only  
faile, but (which goes nearer) forfeit our fide-  
lity. A double bond is broken, and a double  
blow is given to the conscience, and the mind

is

Part 2.  
Chap. 5.

is made to be full of trouble: and now because this breeds such a stirre in the conscience of a man, when once he hath broken his vow, therefore I would wish that men would be but sparing in making of vowes. There is use and place for vowes, and great good they doe, but it is a duty fitter for a strong Christian then for every young beginner. It is strange to see, how Satan doth push on every boy and girle on any occasion, to runne into a corner, and there to make vowes; it shoves that the duty is not so spirituall, for a man to tie himselfe to doe that he should doe without any such obligation, in that we finde our selves too too forward to runne into vowes, whereas to comfortable duties we are unwilling enough. God loves a *f willing people*, and we should serve him with a *g free spirit*; & vowes (which are as shakles) are not to be used but in some cases of some necessity, when otherwise we cannot hold our selves to some particulars in the worship of God, or in our dayly life: and *h* his opinion is not found (as I think) who saith, that a worke done with a vow is more laudable and acceptable, then the same worke and duty done without a vow. A vow broken doth punish the heart of a Godly man extreamly; no man can say how much, but they who have felt the smart of it; and when vowes are rashly made, Satan was never so earnest to move us to make them, but he doth as much to make us breake them, and then, Thou a child of God and a breaker of  
vowes;

*f* Psa. 110.3  
*g* Psa. 51.12

*h* Aquin. 22  
q. 98. 1

Part 2.  
Chap. 5.

: On Gal.

k. Greenham  
on Psal. 119.  
ver. 106.I Quod licet  
ingratum est  
Ovid.  
Amor. lib. 2.  
vid. Aquin.  
2.2. q. 35. a.  
Ubi 4.

vowes; Away man, never once goe about to thinke, that there is any favour for thee in heaven. My advice is then :

First, that we be sparing in vowing, sith we breake many and keepe few. Doctor Stanpkins (saith i Luther) was wont to say, I have vowed to God above a thousand times, that I would become a better man, but I never performed that which I vowed : hereafter I will make no such vow; for I have now learned by experience, that I am not able to performe it. This is too much, to say one will never vow again; who can say what need one may have? what a good a vow may doe one? I rather follow <sup>k</sup> him, who wils us to vow, but for a time; as a man who hath beene overtaken with drinke in such and such places, company, or so, may doe well to tie himselfe by a vow, not to come where they are for a Month or so, and then see what he can doe, whether he can forbear without a vow; and if he can, that is taken best at the hands of God; but if we finde some relique of the humour still, then vow for a Moneth more, and so at length by times the conquest will be had; To bind our selves by perpetual vowes is not so convenient, because our nature is <sup>l</sup> even madde to breake those bonds that we doe binde our selves with for continuance, and our mouthes will water, our flesh will itch the more to break them : wherefore I have held it an high point of wisdome, first, to vow no oftner then needs must, and then to doe it but for a short period of time; and whether

whether we doe it oftner or seldomer, for a longer, or a shorter space, to doe all by the grace of God, and never once think to make, or to keepe our vow so made, but by and through the *onely* and the *speciall* hand of God; his strength must doe it, and therefore a vow made without prayer is never likely kept.

2. But to provide for the worst; make the case that we have broken our vows, yet we must not spend our spirits too much with hellish melancholy, so we shall carry an hell in our consciences; our tormenting our selves with extremities of legall sorrowes will doe us no good, nor God no pleasure; we may hurt our selves by it, and that is all the good which comes of punishing our selves over and above. The way is to returne to the Lord with all speed; And to bring us to God, we must know, that it is no such sin (as bad as it is) but that we may be Gods servants for all that; for hardly was there ever a more godly man then *Jacob*; and he we<sup>m</sup> know vowed a vow, and it was to make that *Stone* to be Gods Chappell; and he being now but a poore man doth promise, that in case God would give him but bread to eate, and cloathes to put on, that God should be his God, and have the tenth of all: but we finde, that God did not onely give him necessaries, but abundances; <sup>a</sup> he came over with his staffe, but he returned with two Armies, and now being made *rich* and better able, we finde no great remembrance of, nor haste to pay his tythes and

Part 2.  
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<sup>a</sup> Gen. 28.  
20, 31, 32.

<sup>a</sup> Gen. 32, 10

Part 2.  
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and performe his vow he made when he was poore. One would thinke, if ever man were bound to be as good as his vow; it was *Jacob*; yet we finde he did nothing in it for a great time, but lingered, as though he had no care of his vow and promise made to God: for we read, (*Gen. 31. 13.*) some twenty yeares after the making of that his vow, God was faine by an Angell to pluck him by the care, to give him an *Item* in plaine words, saying, *I am the God of Bethel, where thou annointedst the pillar, and where thou voweast a vow; now arise, get thee out from this land, and returne unto the land of thy kindred.* One would thinke here were plain English, and round dealing enough, and yet for all this *Jacob* is slow and makes no speed to hie him up to *Bethel*. View the particulars. 1, I am the God of *Bethel*. 2. Where thou anointedst the Pillar. 3. Where thou voweast a vow unto me; all are as so many instances, to put him in minde of his promise and vow made to God: that he might now arise at last, and be as good as his word to God: yet for all this *Jacob* lies behind, delays the performance of his vow, which sloth and sin of his, God did punish. First, by *Esaus* lying in waite for him. Secondly, by having his onely daughter deflowred. Thirdly, by the rage and murder committed by his sonnes; upon which horrible and hypocriticall Massacre, the good old man cried out, *that they bad made him stinke*; and that now the next would be, that the Nations would unsettle and destroy

o *Gen. 31:*

p *Gen. 34:*

q *Gen. 34. 30*

destroy him and his house. Now the Lord tooke him when his heart was downe with those heavy tydings and grievous feares; and just in the nick, *God* said unto him; *Arise, go up to Bethel and dwell there, and make there an Altar unto God, that appeared unto thee, when thou fledst from the face of Esau thy Brother*: and then though long and late, yet at last being drawn to it, *Jacob* doth performe his vow. It is true he did it (though it were long first) yet we see, the Lord was faine to fire him out of his negligence, and to force him to remember himselfe. His putting off so often, his long delaying was as great a sin, as our very breaking of our vow; neither had he ever done it, had he beene let alone; and yet *Jacob* was all this while a deare Servant of *God*, and he was pardoned his delaying his vow, and he is in heaven: let us not thinke but our case is good, albeit we have made and broken many a vow. Repentance will come and heal all againe. The summe is, that we make no more Vowes then needs must, sith Satan is apt to thrust us on our vowes, knowing that our nature is sicke to breake out when it is so bound; and when we have failed, then he roares and cryes, *There is nothing left but hell and desperation for a covenant-breaker with God*: And therefore we must be choice this way, never to vow, but when we are truly called unto it; and when we are called to it, to vow, and feare nothing, sith we vow not on our owne strength, but onely on the power and

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Chap. 5.

Gen. 35. 1.

Non satis pa-  
gri ad vouen-  
dum, non e-  
nim viribus  
vestris im-  
plebitis, dis-  
cietis, si de  
vobis presu-  
mitis: si au-  
tem de illo  
cui vouetis,  
ouveste securi  
reddentis, Aug  
in Psal. 75.



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Chap. 5.

e Psal. 76. 11

e Luk. 15. 7.  
Mat. 18. 12.

and grace of God : were we to performe the vow by any force, any wit of our owne, men should rather vow, never to vow, then to vow at all : but sith we goe by the helpe, presence, and assistance of God, when we have a calling to it, *to vow* and spare not, and if we doe fall so farre as to breake our vowes, yet let us hold our owne, we are not the first, others have done it, and are in heaven; It is a pardonable sin, repentance will take up the matter betwixt God and us, and make us as good and perhaps better friends then ever; The best friendship is often after a falling out, and we must know, that many times repentance pleaseth God better, then never to have done the sin, because it humbles a man more, and drives a man more out of himselfe; and there is as much faith in it for a man to beleieve that God on his meere repenting will forgive him, as there is in holding out against the temptation, and not breaking the vow at all : neither is it besides the booke to say, that there is as much grace in it for a man when he is downe to repent and returne, as there is in not falling at all; for by our fall the powers of the soule are weakened, the force of grace is decayed, and the strength of our sinfull Nature is confirmed; and the conscience of a man after a fall is as a distempered lock, the more we tamper with it, the worse; all this shewes, that it is a signe of much love, and great favour of God to repent of a great and soule fault; it is the vomit of the soule, and

and of all Physick none so difficult and hard as it is to vomit, and therefore we must comfort our selves and say, I confesse I did God great wrong in breaking my promise, and did highly provoke him; but I now see, that he meaneth all good to my soul, in that he hath given me the heart and grace to repent of my sin, and this is a fruit of an upright heart to take displeasure at sin. There is (I know) one uprightnesse of *obedience*, when we sin but a few sins in comparison: so *Hezekiab* comforted himselfe, in that he walked uprightly before the Lord.

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Isa. 38. 3.

x *Respicere  
nihilō faci i-  
m est quam  
ab initio sa-  
pere, Arist.  
Polit. l. 4. c. 1.*

y 1 King. 11.  
4. 15. 3.

2. Another of *repentance*, when we catch many sore fals, sin many great and hainous sins; but yet we pick up all again, by mourning and repentance; and so *David* did, and his heart was all out as upright as ever *Hezekiab* was, he was a man after Gods own heart, and carries y as large testimonies of his *uprightnesse* and *sincerity*, as the old Testament hath any. Now this uprightnesse of repentance is as sincere and shoves as true an heart to God, as the other of obedience; Rest we then our comfort on this point that, (say) we have not kept our selves to our covenant and our vow: yet saving that it must and will cost us sorrow upon sorrow, our repenting of our breach of promise, is as pleasing to God, & ought to be as comfortable to us as our *Not sinning* would have been; & sith God thinks never the worse of us for our breaking our vow, we must not go about to be more just, or more

N

holy

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holy then God, we must not thinke ever the worse of our selves.

# CHAP. VI.

## Of Unbelieve.

2 Eph. 2. 12.

So Rom. 2. 15. Paul saith not that the Gospell, but that the work of the Law is written in our heart.

1 Tim. 3. 16

Mat. 11. 25.

THE last is *unbelieve* and a kind of Atheisme, as touching Christ Jesus. Atheisme I call it (with the 2 Apostle,) *sich he that is without Christ, is without God*: and when a man is a spirituall man, he shall finde, that his unbelieve *this way* will mightily punish his conscience; for lose our hold here and all is lost, it being not faith in God, but Christ which doth save us; and this is an high and an hard point of Divinity; here a man is put upon a totall deniall of himselfe; sense, reason and all (but meere pure faith) is against it. A man hath a law of nature, and principles answerable, which teach him somewhat concerning the Being of God; a man hath in him (as he is a man) somewhat which will give a kinde of sight of God; but for Christ, his Nature; his Birth, his Offices, his Death, his Resurrection, natures law hath not a letter in it to teach us any thing concerning these matters: they are <sup>b</sup> Mysteries, heavenly Riddles, nothing can spell them, and finde them out, but faith alone; they are ours onely by <sup>c</sup> revelation; as good go about to fore-see future

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Chap. 6.

ture contingents, as to finde out any thing as touching Christ Jesus, except by the Word and Spirit onely. Things in the morall law, finde some seeds in the law of nature; but ask nature *at the best* as touching Christ, and the answer is, that the Gospell is <sup>d</sup> *foolishnesse*: God to be man, by dying to conquer death, to rise and not rot in the grave; and for mankinde, to put it selfe for the maine of heaven and happinesse, on one who (as the worst of the three) was crucified betwixt two theeves, these are things impossible, a kinde of nonsense, and incredible to  *flesh and blood* to beleeve. Now here is a field yeelding a world of perplexities to the disputer, & therfore our onely course must be, to become *f* *fools* in our selves, *that we may be wise in Christ*, to relye onely on the Word of God, to find out our Christ in the word, to circumsise the eyes of reason: it is faith must doe it. I shall lose my selfe except I put my selfe upon, *It is written*. Say, though I cannot finde a reason of things beleeved, as touching Christ Jesus, yet I doe finde a reason of my believing them; and that is, because I finde it *so* in the Word: I must liye and dye by the booke, the Bible must carry it. How doe I know that there is any such thing as sinne, but because it is so written; I must then passe my soule upon it. First, that there is a Christ. Secondly, that Jesus is the Christ. Thirdly, what this Christ is, and what he did and doth for the salvation of the Church. Fourthly, that he is my

d 1 Cor. 1.  
20, 23.

e Mat. 16. 17.

f 1 Cor. 1. 20

Part 2.  
Chap 7

Christ, *my* Jesus, *my* Saviour : I say, I must dye upon it, because these things are in and out of the Word : many scruples breake in, but dare any man, set it under his hand, that Jesus is not the Christ, that any else is the Saviour ? No. Are we not ready when we are at the work in this tentation (if we be called) to subscribe with our hands to this proposition, *That Jesus born of the Virgin Mary, was and is the Messias, the Saviour of his people ?* Why then, downe with all oppositions and dubitations, dash them all out of countenance with this ; I doe beleieve in Jesus Christ, because it is in the Word ; the eye and hand of faith must do it, dye with this in our mouths ( he is he ) because the Word saith so ; and I doe beleieve it the rather, because Satan and lust cannot abide to hear of it. This helps to settle us that nothing can bring us to beleieve in Christ but his spirit : in God one may, but in Christ one cannot, without the spirit and word of Christ. Hold we our selves then to the letter and tenor of the Gospell, and the tentation will blow away : faith workes strongest (at last) where reason is most against it, and we finde dying men doubt least of all about the Articles of Christ, and the principles of faith ; it being a received axiome in the Church of Christ, that *faith workes best and cleereest when it workes alone*, and it workes alone in things wherein reason saith (no) but the word of God saith (yea.) Thus much concerning the particulars in the first Table.

CHAP. VII.

*How, and what sins of the second Table trouble the Conscience most; and Why more then sins of the first Table.*

**N**OW followes to be treated of, some chief Sinnes of the second Table. The thing we must begin with is, that the pangs of conscience which arise out of sins in the second Table, are generally greater and stronger then of the first; and it is, because that there is lesse of the light and law of nature in us, of the worship of God, then of the duties of our neighbour; we have here a double sting, the spirituall conscience cries, and the naturall conscience cries; and when two come together to cry, that cry must needs be great: It is the better to maintaine order and discipline amongst men; that there is more of natures law in the things of men, then God, and a greater light to discern those then these. The world must stand and hold in some quiet, till the period of it expire, which could not be, were it not for this bond and law of nature; and thus we have it, that *in weaker Christians especially*, greatest troubles of minde come from matters of the second table. And if you aske what the matters of the second Table be, which do most vex the conscience of a man, and doe prove the worst tentations: we answer, that men are usually most disquieted with

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Chap. 7.

g Pro. 30. 17.

h Mat. 15. 4.  
ὁ κακῶς  
ᾧ γ.

Conscience  
is not simply  
to be our  
Rule.

i Rom. 9. 1.

with murder, against the sixth, uncleannesse, against the seventh, and theft, against the eighth Commandement. Disobedience to Parents and Authority, as it is first in the second table, so *ceteris paribus*, it is the greatest sin of the second Table, and hath the sharpest punishment; the g *Ravens of the Valleys shall pick out their eyes*, which is never set downe for a punishment of murder it selfe; we read not that he that is cholericke with his brother must dye; but he that *but<sup>h</sup> speaketh evill* of father or mother, was a man of death by the word of God: but yet these cases doe not use to stagger the conscience most, (in the most) because it is not so flat against the light of Nature, neither are they held such hainous faults amongst men, and we use to judge too much of the greatnesse and foulnesse of sins by custome and the estimate of men; we doe account those the worst sins, not ever which the Word saith are the greatest sins; but such as amongst men in the time and place where we live, goe for *the* mighty sinnes; and trouble of conscience doth arise from our opinion and apprehension we have of things. Which by the way must teach us, not altogether to be led by the worke of our conscience; for conscience is blind in all unregenerate men, and in the best, it is in part defiled and corrupt and imperfect, and therefore it is mistaken and cannot be our rule, and it is our sin, to set our conscience in the roome of the Word of God, when conscience *speaks in the* holy

holy Ghost and according to the word, then it must be heard; else conscience doth sometimes complaine most of some things that are no sins at all; as we see in the Pharisee, who was troubled in mind, if he should chance to eate with <sup>k</sup> *unwashed hands*, and through misprision and error, they thought they did God <sup>1</sup> *good service*, to kill Christ and his Apostles, and therefore we must not set up conscience too high; put it not in Gods place, but when it speakes for God and from God, and hath light enough to see what is what, then when it speakes out of the word, the conscience must be heard: God is <sup>m</sup> *greater then our heart*, and therefore we must hold to him and to his Word, which onely is his Interpreter in this world: It concludes not then simply to say, *My conscience tels me it is a sin, my conscience tels me I am not in Gods favor*: But to return, we must know that those sins do trouble most, which doe most disturbe the society of men, for it is the naturall conscience that gives the heaviest blow; now there is most light and sight in the naturall conscience of man, in those matters which concerne humane societies of men; and so because *Blood, Lust and Theft* doe undermine the state of man-kinde, and cast all into confusion: hence it is that these sins make such a cry as they do, and that not simply, because they are the greatest that be; nor for that they are most against the nature or will of God, but because they do most hurt to men, & are most against the order & government

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<sup>k</sup> Mat. 15. 2.  
Mar. 7. 2.  
<sup>1</sup> Joh. 16. 2.

<sup>m</sup> Joh. 3. 20



Part 2.

Chap 7.

ment of man-kind: Before I descend to those particulars, I would have men to aske the question, whether their trouble be, because the temptation is *bad*, or *base*; or *bad* and *base* both.

1. If we be troubled onely because the sin is *Base*, and brings with it, or after it, the shame of the world, then it is from sinne and pride that we are so vexed, and that is made a matter of conscience, which is wholly or chiefly a matter of selfe-respects; or if it be within our selves and secret, and yet out of a conceit of our selves, we are much afflicted that we should be hunted to doe, or drawn to act such and such vile and base corruptions or some dishonourable passions, then this is from spirituall pride, and all this is no true trouble of conscience at all; we may know whether it be thus or not, if that other sins as grosse and great in Gods sight, which have in them or after them no such shame, nature shames not at them, the world doth not cry shame of them, but rather (as many finnes of profit and delight) are increased in the world, and doe bring respect amongst men; now if we finde, that such sins do passe without any such trouble: the conscience saith as much as nothing, though we be convinced that they are sins: (if thus) then the case is clear, that it is a trouble which we make, and not which sin or God doth make. It is shame as shame, not sin as sin, that doth cause all this cry; it is

is not for the sin, but for an effect of that we thus complaine.

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2. If *Bad* and not *Base*, whether to the face of the world or to the naturall principles which are in us, then the troubles that we feel in the conscience are spirituall and sincere, they are for sin as sin, because it is naught, or rather, because it is forbidden by God: for many things have no *moral* naughtinesse in them, yet are sins, because they are forbidden by God: and if these things trouble the minde, such wounds come the right way, and God will cure them: as because we hear not the Word, receive not the Sacrament, which in the *dictates* of nature were no finnes, had not Gods written law bin, or for that we fail in the manner of doing duties: In a word, when we finde that the blow our conscience doth give us, is, because the fact is a fault, a thing forbidden by God: here the matter doth run right, & it is very conscience which moves in that case.

3. When *Bad* and *Base* both: the terror is great, and it proves an occasion of great humiliation and casting a man downe: we are so prond and high in our owne conceits, that base tentations which produce inward shame to the minde of a man, and (if they come abroad) outward shame and scorne amongst men, do mightily abase a man, and are an excellent cure for spirituall pride. Here we shall find a mixt passion working fears in the the heart, and complaints in the conscience of

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Chap. 7:

*Velle se non  
peccasse prop-  
ter, surprisudi-  
nem: iniqui-  
tatis est bona  
voluntas. A-  
guin. supp. q.  
98. a. 2. l. ad 2*

of a man; for as the sin is *Bad*, so it doth trouble, because it threatens the wrath of God, and is accompanied many times with a fore-feeling of the wrath to come. As it is *Base*, so it doth draw over the heart and conscience of a man an inward blushing and shame; and I may say it, that true internall shame, making the conscience red againe with blushing testifies repentance more kindly then sorrow, for that this shame is the first effect which the accusation and condemnation of the conscience worketh in a man, arising out of the filthinesse of sin, whereas the other of sorrow and griefe comes in a second place and hath a great mixture of the punishment of sin in it. Again, this shame is not a legall sorrow but it is a chief ingredient in true and godly sorrow: as *Judas* is humbled but not ashamed of sin in it's own colours, he wanted a light within to make him vile in his owne eyes, and to shew him his sin in the deformity of it. A wicked man may grieve; but for this spirituall intrinsecall shame, it is not in wicked men: we must note that an outward shame is in the unregenerate, when they have sinned some sins which the world doth point at; this is a shame before man, and there is some inward shame else, which wicked men do feel in themselves too, and that is in and for such sins as are against the law of nature, and such conviction as general illumination and common graces do cause: here the heart will blush, but in such sins as are not knowne to be

be

Part 2.  
Chap. 7.

" Spirituall  
sins are not  
so base, as  
carnall sins.

1. Because  
they are not  
so common  
to us with  
Beasts.

2. Because  
they do not  
so take away  
the naturall  
use of reason.  
*Aquin. 2. 2e  
q. 144. a. 2. ad  
4. m. & q.  
142. a. 4. o.*

o Gen. 4. 7.

P *Arist. Ethic  
2. a. 6. Aquin.  
2. 2. q. 144. a. 2.*

q Gen. 3. 7.

besins, but by the conviction of the spirit; here to shame, to have an heart as red as fire, with a blushing before God, this is a good thing and proper to the godly, and it is most, when the finnes are base: "thinke not that there is any sin which is not base in it selfe, but to us (and in comparison) we use to name some speciall sins, *base* sins; this is that shame *Paul* meanes what fruit have you in those things whereof ye are now *ashamed*? *Rom. 6. 21.* Ye are (*now*) which shoves that when, and whilest they were in the state of nature, they were not ashamed of them: Well then, a wicked man may grieve for sinne, because of the punishment feared or felt, or both, because there is wrath hanging over his head by an haire, because sin lies at the<sup>e</sup> doore; and here are selfe-respects out of love and care to our skin, because we would not be punished here, or hereafter: But *this* shame we speak of, is not because sin is punishable, but by reason that it is *filthy*, it ariseth from the turpitude of sin. And this is hearty, to make a stand at sin, because it is filthy and ugly. To be ashamed of some effects of sin, as *Adam* in his fall, I meane at his *nakednesse*, is in wicked men: but to have this *inward* shame in the conscience, because of the innate filthinesse and turpitude of sin; this is not in the wicked, nor in their trouble of mind, and was in *Judas*, when I say, there is not only grieve for sin as *bad* as *punishable*: as *bad*, respecting God, as *punishable*, respecting our selves; but also a shame in the

Part 2.

Chap. 8.

Luk. 18. 13

Pla. 46. 12.

the minde of a man that he cannot *looke up* for blushing, then it is as it should be; and the pang of conscience which comes from this sorrow and shame, is many times very great, and this is a troublesome estate while it doth last, but it is not dangerous.

## CHAP. VIII.

## Of Theft.

**T**O apply the three sinnes I mentioned, viz. Theft, Uncleannesse, Murther, do smite home, partly because they be bad, and partly because they be base.

1. To begin with *Theft*, we must beware that we doe not filch the worth of a penny from any man: that which in our common notation is called theft, is more *base* then the great sin of Rapine & Robbery, because that in Rapine there is some *man* blood and fortitude showed, such as it is: but in theft is nothing but a base mind; and because the law is so strict and flat against theeving; the name of a thiefe is *odious*, and it doth pay our hearts home, and *there* is very much trouble of mind, because men doe use to spit at this sin, and the reason is, rather because it is a *wrong* to man, then for that it is a *sin* against God: and sure we must see that we doe keep cleane fingers, that by no kinde of unjust alienati-

9. Aquin. 2. 7.  
14. 1. 12.  
ad 119.

1. Furum odio  
habet & Sy-  
copbantam  
quisq; Arist.  
Rhet. 1. 1. c. 4.

Part 2.  
Chap. 8.

alienation, we either take or keepe any thing from any body which in right is his; we all love to be truly and justly dealt with, and therefore nature it selfe, if it may be heard speake, will cry fye and shame upon a false finger. Because then it makes a breach into the *meum* and *tuum* of men (whom we see) rather then for that it doth make a breach in the law of God (whom we see not) this sin doth clog the consciences of men: What ever the full cause be, we finde that it doth pester the minde of man; and the conscience, held and hampered with a clog, is like a dis-tempered lock which no key will open: we must therefore (to keep our consciences as free as may be) beware that we do not touch that which is anothers. But if we *have*, *doe* or *shall*, what then? We must free our minds again by confession to God, & restitution to men. Here we see that a great cause why these same sins of *theft* do urge the conscience so much, is, because of the wrong done to men (whom we see) in that as soon as ever we have made restitution, the minde begins to settle, and the heart to quiet it selfe presently. I know if we have meanes so to doe, we must give as a worke of charity, to expresse our thankfulnesse to God, a largesse to the poore too, as *Zachew* did: but the maine thing which quiets the conscience, is to restore, which is a worke of Justice, the other of Charity: this worke of making restitution to the party wronged, or to the poore in case of defect,

that

" Luk. 19.8.

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that the party cannot be knowne or had, will still the Alarum which the cry of unjustice raiseth in the consciences of men. And by the way we may note, that the very cause why the other sins of murder and uncleannesse are more dangerous to the peace of our consciences is, because that in them there is no possible place left for restitution (for who can restore to another his life or chastity?) But here, in the very there is, and therefore there lies a faire way to hush all in this sin, which doth not in those. But yet there is a difficulty in getting out of this sin, which is not in many others. In most other sins, onely repent, and the sin is gone, but here we must repent, and besides *restore*; now to restore is an hard lesson; It is come to be a second nature in many of us to take all, and hold all when we have it in our fingers once, we can hardly part with any thing: there is an infinite desire in us to live (but not to live well) and we naturally thinke our life consists in our riches; and hence it is that we had as lieve part with our blood as with our *things*; sith then there is no true repenting of this sinne without restoring, and to restore is so much against the haire: my counsell is that men would forbear (under any colour) to touch that which is none of their owne; it is the *easest* way as well as the safest, here being so hard a taske to performe. *viz.* to restore. Many in these cases would seeme to be willing to repent, but they cannot abide to  
*restore;*

restore; This concerns your *great theeves*, such as those that pick purses under a colour, they oppresse, take all that comes, and as one saith, *Psal. 73. 8. concerning oppression they speake loftily*, look and talke bigly, like so many *Dictators*; and it must be lawfull, because they do it, but no man must dare to aske them why they doe so; but one day the conscience will cleer up and tell them another tale, their morsels will be to them as the gold of *Tholouse*, bane and poyson; shews then shall not serve; restore these must, or dye the death. Sith then this will prove so hard a lesson, let's be beforehand, and forbear that which hath but the appearance of oppression, for fear of the worst. The sum is, take nothing by force or fraud from any man; it saves a great deale of horror. If we have, then let him that stole, repent of the sin, restore the damage, and steale no more.

» Eph. 4. 28.

## CHAP. IX.

*Of Murther, chiefly of selfe-murther:*

**T**HE next shall be *murther*, a sinne that makes a foule and hellish noise in the conscience, in that it deprives a man of his life, (his best piece): I meane not to speak of murthering our enemies, or plaine killing any, as *David* did, to avoid shame, or so. *Tentations*



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2 Sa. 17.7.  
y Psa. 32.455  
The cure is  
repentance.  
quis. homici-  
da desperet si  
in spem red-  
ditum est, a  
quo etiam  
Christus oc-  
census est, Aug  
trist. 28. in  
Joan. Evagg

2 1 Joh. 3.15

tations to this sin, are rare amongst the people of God. David for one, did it for once, and it did so cast him behind-hand, that he came not fully to himselfe till about a yeer after, & then too, by the particular stroke of Nathans ministry; he himselfe was a Prophet and a rare Saint of God, yet he even lost himselfe for a great time; and Nathan being sent from God, was faine to goe about the bush, and at last to close with him; and to take him as it were by the throat, and say *x* thou art the man; David had his fits of minde in all this space betwixt; he y roared, he cried, by reason of the disquietnesse of his heart; his marrow was dried within him, he was like a chip or hearth; and therefore this sin by all meanes must be avoided, and the occasions, and causes of it: it usually springs from anger and hatred, and these irascible passions must be mortified, and to mortifie them we must deny our selves in our reason; else we shall say, when we are provoked and abused, that we have reason to be angry; And to beat down hatred we must beware of envy; *z* Cain killed Abel for nothing but envy; & the Scribes & Pharisees did what they did to Christ for very envy. Downe with these burning and provoking affections, and we are safe from the sin: But the tentations to murther, which follow many of the people of God are to murther ones selfe, or ones nearest friends, as Parents, wife, children; the cause of this is diverse: In selfe-murther, that which makes way for this hellish

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hellish motion is discontent, arising for some sin, or from some heavy crosse; and when we are in this case, then because we have not faith to beleve that it will ever be better; and are so full of pride, that because we cannot be as we would be, we therefore begin to think it is best not to be at all: We must then labour for faith, to beleve that one day it will mend; if a sin, God will forgive it; if a crosse, God will remove it, and *humility* to be content to be any thing, tis no matter what, as long as we be out of hell, and then this tentation will away: and of all see that we despaire not; for he that is once out of hope, will desire to see the worst as soone as may be, and so leape into his owne death, as men ready to fall into a ditch, leape into it; somewhat in their conceit to releive themselves. Hold out, be patient, waite, stand still, <sup>a</sup> and see the salvation of God; Satan did tempt the Lord Jesus to break his <sup>b</sup> neck; and are we better then our master? And when *Moses, Eliab, Jonas*, and others of the best sort of Saints, were in a fit of discontent, and grew weary of their lives, wishing for death; I doubt not but Satan gave a push at them, to dispatch and ease themselves of the present passion, by cutting off their owne dayes. Far be it from us then, to thinke that we are none of the Lords, because we are tempted or followed with such hideous tentations; or that sure we shall at last doe it; sith we are tempted long and often: No, no, thousands of Saints have gone thorow this

<sup>a</sup> Ex. 14. 13.<sup>b</sup> Mat. 4. 6.

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tentation: and have happily closed their eyes in peace: our lives are not our owne, the Lord gave them, and it lies not in us, to take away our own lives from our selves; our lives I say, are not our owne, and we neither *ought* nor *can* without Gods permission take our lives away. Man in his life being so neere himselfe as his life is, and the consequent being of such danger, we must trust and hope that the Lord will hold our selves in life: I meane not to give any way to any in this sin; for though we see in the Word that many of the godly have beene weary of their lives; yet in all the Word we read not of any godly man or woman that ever did it: few scape the *tentation* that live out their time; they are to follow Chriff in that as in other tentations of Satan; but in all the Word, we read not of any of the generation of the just that ever did it: that God who kept them, will, if we look up to him, doe as much for us. A marvelous matter it is, serving much to humble us, that men who dare not thinke of taking away the life of another, should be so pestred with impulsions to stop their owne breath; but to settle the point, we will remove false meanes of ease, and set downe the true way to peace in this malady.

I. A false means is for a man to yeeld too much to feares, so as to thinke to avoid the tentation, *by declining*, and not by resisting; as some dare not carry a knife about them, or when their knife is out, cast it from them, this

is

is to yeeld too much to Satan: neither doth it helpe the matter, but rather keepe the tentation in. I will not say what may be fit, when a man is subdued and held downe by Satan, herein weaknesse may dispence; but while a man *is in the conflict*, this is not the way: indeed if a man have a knife out about idle occasions, perhaps it may do well to put it up, to put it out of sight, & so out of mind; but if a man have be in his hand, about his meals, or any other good use, then to put the knife up ere one hath done, out of these feares, is to faint and to come in too much to the Divell; and though one doe finde some seeming ease for the instant; yet it is but like drinking cold Beere in the shaking of an Ague, the disease will grow the worse after. Right so, Satan will hold on his tentations with the greater violence: The way to drive away our tentation, is to keepe our knives about us; and when out about some good and usefull imployment, by no meanes to put them up for feare; but to fight it out against Satan by setting the Word and Christ against him; and doe this a while, and we shall have peace: so others dare not come, or not abide in such or such a place, because there they use to be tempted to selfe-murther, but this is not the way: have we businesse there, or have we not? If none, What make we there? Chiefly in the night or darke; if we have, then go thither, stay there out our time; the tentation will more fright us then hurt us, and it will ere  
O 2 long

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• Pl. 119. 62.

• Eph. 6. 13.  
14.

long settle us, that we shall have as much quiet there as in any room else: some in their beds, in the dead time of the night are assaulted, they rise, and thinke that the way; if they rise to fit themselves the better to pray, I say nothing to that, I rather commend it; but if we rise and avoid the Bed and Chamber for very feare, I like it not: it never helps; the more we rise, the more we may; we shall never have done, rather we shall grow worse, and the temptation will grow upon us: what then? Lie still, looke to God, to his Word; in any hand yeeld not to the Divell: to flye the roome, the bed, to call for candle, it is to flye from the Divell: we must abide by it, fight it out by faith, and Satan will flye from us. God would have us stand and withstand, and it is best to beat the divell in the selfe same place where Satan thinkes to foile us: I am at prayer by my selfe, or meditating in a secret place, within or without doores; I am filled with a fearfull thought that sure Satan is behind me; what now? Doe not flye the place, goe on, make an end, Satan cannot hurt: say, we quake every joynt of us, yet hold on, quake and pray, quake and meditate, and we shall make Satan quake and flye: neither is it good to be still looking behind one as we walke alone, for it is a service and a kind of obeying the divell; I mean when it is done by some hand of Satan, and not onely out of our own melancholy fancy, a man shall never have done; but stand our ground, outlook the Divell, say I am about a lawfull worke in my

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right place, I will not turne my feet or face aside for all the Divels in hell. Satan is the Lords enemy, and God cannot take it well, that we should doe any thing for feare of him. Againe, I never goe over such or such a bridge, but I am tempted to cast my selfe in, and therefore I go round about; or if I goe over the bridge, I *run* over, to be on the other side quickly for very feare: alas the day, what a miserable life is this? we must not thus yeeld, but go over, and not about; and go over, as we use to goe on the plaine ground, and as others use to goe over the same bridge; doe thus with a constant heart, & after a time or two, we shall be free from such horrors and feares, else we shall hang in this misery perhaps while we live, *as not to dare to goe over such a bridge, but we must runne.* O Cowards! these be you thinke but toyes; beleeve it, there is more in it then you are aware of; it helps against the Divell, it frees the heart of a man from a World of vexing and disquieting feares: So for our nearest and dearest friends, Satan doth sometimes push at the people of God, to lay violent hands on their wives, their children, and that in the night; now the way to helpe all, is not to doe as some doe, to rise, to avoid the bed, the chamber, this is a kinde of base fearing and yelding to the Divell; lye still, stir not a foot, Satan is soonest vanquished, and our hearts best eased by resisting: so for children, when we are assaulted with such hideous tentations, many thinke to mend the

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matter by putting the Children out of the roome, out of the house, out of sight; this is but to *shift*. Their place is to be in the house and roome where they are; it is our duty to have them much in our sight; it doth but skive over the matter for a time (*to put them away*) the best way is to stand to it, and beat off Satan in these tentations, our children standing by. Now here we must beware that we doe not entertaine a tempting conceit, as though we did not love our wives, we did not care for our children, and were without naturall affection, because we are haunted with such monstrous motions: This proves indeed that Satans tentations are *unnaturall*, and would produce most unnaturall effects; this proves that Satan cannot abide, that families (the ground-worke of all communion amongst men in Townes, and States) should accord and be in any peace, this proves, that if Satan might have his way, he would have us all to be as he is, but so many pitious murderers; first, of our best friends, and then of ourselves: it proves not that we love not our friends, because of these motions; for a man may be often assaulted to doe himselfe harme, and yet he doth love himselfe, and tender his own good too for all that: and therefore a man may well be a tender husband to a wife, and a tender parent to a childe, for all these Satanicall suggestions: for let any other touch the least haire of our heads, and offer the least hurt to the worst and least member

we

we have, we doe startle at it; and should any other person or thing come with any violence towards our children, we will step betwixt them and the blow, and even venter our own limbs or lives to be a meanes to save theirs: and we find that such as are vexed with such sudden motions towards their children, are yet so tender over them, that they will scarce suffer the wind to blow upon them; are sick with them; when they are sick, reckon of no paine, no care for them, when in any danger, which shewes naturall affections to abound. A man is not to judge of the affections by the feeling motiō of them, nor by the stirring of them in his bowels; nor is he to judge at all by what he feels himselfe to be *in the tentation*, but by the *effects*; if there be such fruits which nothing produceth but love and affection, it is past all question that there is no such totall want and generall defect that way: We cannot abide to heare God evill spoken of, which shewes that our hearts is towards him, albeit for the present we feele not our hearts and affections to *move* towards him; our affections are usually most deepe, when they run on without any noise; wherefore whatever Satan puts upon us, we must hold our owne: *That* for all him & his tentations, & those impulsions of Originall sin, we doe love our selves, our third and second selves full dearly, and would be full loath to suffer any wrong to be done to them.

2. The true and right meanes of helpe in these



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these bloody tentations are, First, to labour to be contented with our selves, the peace we have, the comfort we have, the health we have, the meanes we have, and (considering what we doe deserve) to blesse God that it is no worse with us. A cheerfull heart is not subject to such malicious motions of the Divell he useth to worke on a man whom he takes to be discontented. We are alone thinking on heaven by some Well-side, he seeing us alone, taking us to be *there* in some discontented moode, thrusts at us with a temptation to cast our selves into the water: *here* runne not away, walke on still, proceed in good meditations; thrust away these thoughts that are put in by the Divell; and know that our Originall sin is the *Receiver* worse then the Theefe. 2. Humble for that we carry about with us, such a corrupt heart, as will on such occasions take thought of discontent; it is our *proud flesh* that will not fit downe under heavy crosses; and because we have not all we would have, and cannot be that we would be, we care not to be at all: we must have as others have, else we fall a powting presently; we must learne to be thankfull for any life; downe with the proud humour, be not high minded, these thunders and lightnings of tentations are to fright us, and by such feare to bring us to walke humbly before the Lord. 3. See what sin we are in, if in with any, that is a true cause of deepe discontent: repent of that, doe the contrary duty; sin is the proper cause,

cause, not the crosse which makes us weary of our lives; Satan sets our eyes onely on the crosse; for he knowes, it is out of our reach to remove that; but indeed it is some sin that doth pinch us, and put a sting into the affliction, and we have it in our hands by repentance to remove the sin, and the crosse will remove it selfe: Goe to God to find out the sin for us, and away with *that*, if there be any, and then (as when the tooth is once drawne) we shall finde ease and peace presently; if we be not weary of sin, it is but fit, we should be made to be weary of our selves; If *no sin*, then know, it is to humble us, and to fit us for some great peece of service that the Lord meanes to imploy us in. Waite and joyne with the tentation, to rend the heart, to bring the minde low, and then it will be gone. 4. See whether we doe not abuse God and our selves in our wives and children; perhaps, we dote upon them, make so many Gods of them; and if so, then it is reason that they should by this tentation be mane bitter unto us; that we may learne to *have wives and children as though we had none at all*; or if otherwise we sin against God *in them or for them*, let *this* goe for the cause, why Satan is set on us, and let on us, with such killing suggestions, that we may be corrected in the very thing wherein we have offended. 5. That which must hit it on the head and doe the deed it selfe, is to get it off by prayer, by a fast, (if need be) and by the Word. There are some which

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e 1 Cor. 7. 29.

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which will not off but by prayer and fasting ; but there are none so terrible, so strong, but prayer and fasting will give us ease and comfort against them : but the matter must be sanctified to us by the Word ; we must bring Scripture, not reason. To tell Satan or our selves of the *shame*, of the *danger*, to us, to ours, will not doe the deed : that which will work the worke, is to set the word of commandement, of promise, of the threatening against the powers of Satan, I shall sin if I doe, I shall offend God : It is written, *thou shalt not kill* ; if not an enemy, then much lesse my selfe. Love to mine enemy is the reason why I must not murther him ; love doth begin at home, and it runs warmest in mine owne veines, in mine owne bosome, and therefore I will not lay hands on my selfe, I shall dye the death if I doe. The word and prayer will fright him away ; sin and Satan care for nothing, feare nothing (in comparision) but the word ; they are the Ordinances and the <sup>e</sup> power of God, that by his might, doe extinguish all the fiery darts of the Divell. 6. Never thinke of making any mends or satisfaction, by destroying thy selfe for any sin : perhaps *Judas* thought by killing himselfe to make some amends for his horrible murther committed against the person and life of Christ Jesus ; Satan never doth a man more hurt, then when he comes *preaching*, and sets upon us with holy ends ; that because we have done this or that grand offence & abuse to God, that therefore

f Rom. i. 16.

Aug. Cont.  
Gaudent. l. 2.  
c. 27.

fore we are to pacifie him or to satisfie him, by sacrificing of our selves. This corrupt Divinity growes in our flesh, as we see by those, who fetch their pennyworth as they thinke out of themselves, by *whipping themselves*; a mad part it is for a man to thinke that by committing murther, (the greatest of all murders *upon himselfe*) to make any amends for his sinfull life; and yet so foolish doth the Divell make some men. Beware of this deceit; fire is not put out with fire; no satisfaction can possibly be made but by the blood of the Lambe, that holy Lambe Christ Jesus: and I would have men beware how they plead for such as draw their owne blood, because thereby they doe make way for Satan, to push hard on the consciences of weake Christians, by bearing them in hand, that they may ease themselves of some present horrors, by killing themselves, and yet be saved in heaven for all that: such cases perhaps may possibly be (by repenting after the stroke) but for man to plead for such, to exempt them out of the <sup>h</sup> rule, may make foule worke for Satan, to play upon the weaknesse of many poore Christians souls; I know no medicine (next to the Word and prayer) of better use to hold such mens hands from their owne lives, then feare of being damned in hell: an indirect plea it is, for any to speake for such, and full of danger; some thinke thereby to ease perplexed consciences, but it is the ready way to perplex the

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2<sup>d</sup> King. 18.  
28.

Aug. cont.  
epist. Gaud. 2  
l. 2. c. 5.

bCivitas eum  
qui seipsum  
necaverit  
multat, &c.  
Arist. Eth.  
l. 5. c. 11.

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*Inter pontem  
Et fontem  
misericordias  
Domini.*

*Cum multi  
innocentes  
ab aliis occi-  
duntur a se-  
ipso innocens  
nullus occidi-  
tur, ea quip-  
pe cogitatio-  
ne qua occi-  
dere seipsum  
molitur in-  
nocentia pri-  
us spoliatur  
ut cum se ro-  
cidit non in-  
nocens mori-  
atur. Aug. l. 1.  
2. contr. epist.  
Gaud. c. 5. s. 7*

the hearts, and engulfe the foules of feeble Christians; they doe not know, what hurt they do to men (under this tentation) to vent such unseasonable and unsavory Doctrine; that a man may do well for the maine, for all this, that this may be a way to heaven. As I love not, so I mean not to judge; the way of charity, is to <sup>k</sup> leave Gods secrets to himselfe; but I urge this, that men would hold their tongues and pens as much as may be, least in thinking to doe good, they doe hurt; and by going *this* about the bush, hoping thereby to ease the hearts of men, doe mightily plague and disquiet them: for what will Satan say, dispatch man, thou mayest be saved for all *this*; such a learned man hath so written, hath so said. And lastly, we must all worke it out with feare and trembling, and know that we have no safety, no not from our selves; but under the shadow of the Lord, weare alwayes to stand as in his hands, and keepe our continuall acquaintance with, and dependance on God; know that without him, we are poore weak creatures, that we cannot bear our selves; that the greatest earthly blessing under heaven (life it selfe) is quickly made a mans greatest burthen: that no man can stand before a wounded conscience, before an Angell we may stand, but we cannot stand before him *when he is angry*; that man hath no spirit, no courage in him, if God leave him to himselfe: keepe in with God, and pray him to defend us from our selves.

## CHAP. X.

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*Of lusts of Uncleannesse in generall, and why they  
burden the conscience so much.*

THE last is the lusts of *uncleannesse*, which doe presse upon the conscience as much, if not more then any, because they are very sensuall and of a brutish nature; deprive a man not onely of religion, but of the free use of *reason*; are many of them committed with and upon another, and so a second person is brought within the guilt, as also by reason of the concomitant fleshly delight, for they are acted with very great willingnesse: and when many of them are done, though nature it selfe say (*No to them*) they are done with very much wilfulnesse: and now, where much will is, there is much guilt; where much guilt is, there is much horror, and then againe, because these lusts doe prevent the order and course of man-kinde, irregulating the right succession of families; and in the point of adultery, and that kinde of bastardy, it doth put in a strange bird to inherit the nest, and weare away the feathers, which is unspeakable<sup>m</sup> theft, and to be confessed in some acts of the adulteresse; lest sometimes to her foul adultery she adde horrible theft, that the child of a stranger carry not away the goods or lands of the family. These and many other concurrent or consequent absurdities doe make this sin cry

*1 Cupiditas  
si solum di-  
erit esse ju-  
cundum ra-  
tio, vel sensus  
impetu fertur  
ad frustio-  
nem — ira  
quidem sequi-  
tur rationem  
aliquo mo do,  
cupiditas ve-  
ro nequa-  
quam. Arist.  
Etb. l. 7. c. 6.*

*m So Joh. 8. 4  
Taken in' a-  
dultery, in  
the very act.  
The word  
translated  
(act) is  
ἐν αὐτῷ  
ἐν αὐτῷ.  
Id est, in the  
Theft, per-  
haps to in-  
mate the  
great theft  
which is in  
adultery.*

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*in Mat. 13. 43*

*o 2 Pet. 2. 1C.*

*2 Pet. 2. 14*

cry aloud; and it hath a speciall measure and order of uncleannesse above any sin else. All sins are unclean, and Satan is an <sup>n</sup> *unclean spirit*, but there is something in it, why the Apostle is so distinct, as to call this sin above all other *the lust of o uncleanesse*. Great care and diligence is to be used to hold these lusts off. They are in their Originall appointed to preserve the *species* of mankinde: and as hunger is a potent desire, it being ordaind to preserve the *person* of man in the *individual*; so much more these motions are violent & mighty, being made to make good the succession & propagation of the whole *kind* of man: mighty they are when they runne in the right channell; but if we suffer them to take a wrong bias, and to fall into unlawfull courses, where also Satan drives them on, how then doe they beare downe all? They cast a man into such a subjection, and (as I may call it) voluntary compulsion, that the Apostle saith *such cannot cease to sin*. Againe, I must borrow leave to put in this, that we are the rather to take heed of these pollutions, because when we are in once (by reason of the great sense of guilt they carry with them, in that they flie in the face of both spirituall and naturall conscience at once) they bring men to great terrors and inward horrors, making men beleeve that there is no hope of *such*, and from thence, men run upon the rocks of self-murthering tentations; and more, I thinke, have made themselves away out of inward fears

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feares arising from some uncleane pranks, then for any other thing else: and the cause hereof, is, because that these lusts bring great shame amongst men if once out; but the maine is, because they carry with them great inward shame, not only spiritual betwixt God and ones selfe, but naturall, betwixt a man and himselfe: as we see in those actions of this nature where they are done without sin, yet there is a kinde of a naturall shame. And now because there is such a shame of all sorts, men are wondrous loth to let any man know what the matter is that troubles them. And in the tentation of self-killing, if a man keep the core to himselfe, he is in great danger; but if a man doe once out with it, after he hath beene with God, and it will not doe; I say, if then one doe out with all, to a wise and a trutty friend, *that he is in the tentation of murthering himselfe, and the cause to be some foul unclean pollution*; why then one would wonder, upon what a sudden the heart will feel ease, and the cure is as good as done. But now because there is such shame, and we are loth to out with it, *that we have beene uncleane*; and the burning fire will hardly quench except one break up the Boile, and vent the corruption, by opening all our minde to some godly friend; upon these considerations I propose it as an excellent peece of counsell to all, to beware of the lusts of uncleannesse; the sin is great, the consequence greater.

Moreover, this is a great matter in it too,  
that

q Ut meiere,  
alium levis-  
re, liberis o-  
peram dare.  
vid. Cic.  
Offic. I. I.



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that we doe grow into troubles of minde for ſin, according as we doe apprehend them in the greateſt of them; and we doe conceive much of the greatneſſe of ſin, according as the opinion and judgement of the World goes. Theſe are not (in our apprehenſion) ever the greateſt ſins, which the Word ſaith are: but which are moſt out of requeſt with the world. Now this luſt of uncleanneſſe is a great eye-fore amongſt men; it is ſorated at by many-men, as though God had made but onely the ſeventh Commandment; whereas covetouſneſſe & pride far greater ſins in themſelves (take them *precisely*) are not ſo eſteemed amongſt men, no nor amongſt common Chriſtians. A man may go for a famous Chriſtian, and yet be extream covetous, as we ſee in *Judas*: but if he be a man given to uncleanneſſe, it is a ſin ſo out of all credit, that a man who is, and is knowne to be infected with it, cannot amongſt men in their opinion goe for a good Chriſtian; and now becauſe the World doth hoot at this ſin, we are apt to tind exceedingly in our conſciences; when we are overtaken in this unclean paſſion; and to grow towards a *bloody* concluſion, as though the ſin had in it that greatneſſe, that there were now no hope of us. And this may well go for another uſeſull conſideration, to move us by all meanes to keepe from the luſt of uncleanneſſe. And laſtly, this ſinne many times weakens the body, that it pines away, and darkens ones ſenſes, ſhortens ones life, and

Pro. 5. 11.  
23. 26. 31. 3.

and; then comes a huge cry, that we have rot-  
 ted away our life: are guilty of hastning our  
 owne death, and much adoe there is to quiet  
 the storm which comes in this way: *Where-  
 fore for this cause also abstaine from fleshly lusts.* We  
 see then that it leaves the greater brand on the  
 conscience, because of the *dishonour* and blot  
 of this sin, as well as by reason of the *dishonesty*  
 of it, as also for that there is a degree of un-  
 cleanness in this sin, over there is in any else;  
 which foulenesse the heart of man doth rise  
 against: and this cannot but touch us with  
 some degrees of terror also; and that this sin  
 doth carry some speciall staine of dishonour  
 with it, read it in Solomon. *A wound and dis-  
 honour shall he get, and his reproach shall not be wiped  
 away.* And in Paul, *Who calls chastity a mans  
 honour?* Upon these grounds and conside-  
 rations it was that Saint Peter saith, *That  
 fleshly lusts doe war against the soule.* These are  
 the diuels Captaines, and doe (meaning to  
 kill us) smite at the head, *war against the soul:*  
 other lusts do war against the soule too; but  
 there is some speciall matter in it, that these  
 fleshly lusts are said to *warre against the soule*;  
 shall I say, that it is, because that though o-  
 ther lusts do warre as much against the *graces*  
 of the soul: yet there is not any that do war  
 more, no, nor in some respects so much a-  
 gainst the *peace* of the soul; and therefore in  
 Peters words we are to be beseeched (of all  
 lusts) to abstain from fleshly lusts.

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1 Pet. 2. 11

Prov. 9. 7.

Prov. 6. 33.

1 Thes. 4. 3.  
 1 Pet. 2. 11

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CHAP. XI.  
Of Unnaturall uncleanneſſe.

SECT. I. Of ſelfe Pollutions.

**W**EE will now enter into a particular discovery of ſuch ſpeciall branches as may make the matter the plainer. Luſts of uncleanneſſe are committed either, Firſt, with ones ſelfe: Secondly, with others. Firſt, we will begin with thoſe committed with  
 x ones ſelfe, which are greater in themſelves (abſtract them from all other circumſtances) then with any other; as ſelfe-murther is worſe then the murder of another; ſo in and of it ſelfe, this ſin is worſe then polluting of y another. For the rule is, that the ſin that doth break the order of love moſt is the worſt, love being the keeping of the Commandment: I muſt not defile my neighbour, becauſe I am to love my neighbours chaſtity; but I am to love my ſelfe and mine owne chaſtity, before the chaſtity of any elſe: and this is a foule ſin much againſt nature, and therefore the worſe, for the more unnaturall the ſin is, the greater the guilt is ſtill in that reſpect; and whereas it is thought that there is not that wrong in it, as is in taking away the chaſtity of another: I urge it, that there is moſt wrong when a man doth wrong *himſelfe*: and as the theefe doth in the candle, ſo theſe ſelfe-defilements doe rot and weaken the body, by the curſe

x *Aſchinas*  
*Timarchura*  
*a concione*  
*arcendum*  
*condendis ob*  
*crimen impu-*  
*ditix in ſe*  
*admiſſum,*  
*Vid. Navar.*  
*Manual. c. n.*  
 6. *Diogenes*  
*contrectando*  
*genitalia ſe-*  
*men projecit,*  
*Gal. de loc.*  
*aſſ. l. 6. c. 5.*  
 y ſo *Paul,*  
 1 *Cor. 6. 18.*  
 aggravates  
 Fornication  
 for that it is  
 againſt our  
 (own body)  
*Vid. Eraſm.*  
*Parab. in*  
 1 *Cor. 6. 18.*

curse of God exceedingly. Besides (as<sup>e</sup> in all such inordinate practises) there is a secret kinde of murther; what if not in the *intention* of the doer, yet in the *condition* of the thing done; wherefore God is much displeased with these kind of sins, they are execrable in his sight, pay the conscience home when they are set before us in their true & right colors; make people unfit for marriage without the great mercy of God: ever after I could wish people to marry on ever so *poore* terms, <sup>a</sup> rather then to fall into such illicite, darke, and abominable practises, which doe grieve the very principles of nature; (say) let the worst come that can, for outward things, it is better to beg then burn in hell; I will trust in God, I will follow him; he that feeds the Ravens, he will provide; I will rather bring trouble on the outward man, then on the soule: it is wisdom to looke to the soule what ever becomes of the body: whatsoever comes it cannot be worse then sin; nay, whatsoever it be, it cannot be bad with us so long as we obey. For howsoever there may be some difference of Estates in the *generall*, yet sure it is, that is the best for us in the *particular*, which God calls us unto; there lies our peace, our joy, our comfort.

2 Vid. Gen.  
38. ver. 9.

a Quisquis  
affectum illos  
frænare non  
potest, cohibe-  
at eos intra  
prescriptum  
legitimi to i:  
ut ex illud  
quod avide  
expetit  
eo sequatur;  
et amen in  
peccatum  
non incidat.  
L<sup>a</sup> B. l. c. 23.

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## SECT. III.

## Of Beastiality.

Lev. 18. 23.  
20. 15.

c Μὴ δ' α-  
λβύοις ζώ-  
οις ὁ β-  
ρθεύων ἐς  
ἀνδρῶν  
ἐλθὼν.  
Phoc.

d Præcep-  
tus nobis  
sapienter no-  
strum inque-  
antur in ve-  
ra eo q̄ supore  
quo carnali-  
ter commis-  
centur Maje-  
mon. idore  
Nev. par. 2. c.  
14. Clitoma-  
chus ab eis  
canes si forte  
coerentes vi-  
diſſet, statim  
in tuum a-  
vertibat.  
A. ian. de  
hist. var.

**W**ITH others, and here come many kinds; we will begin with the worst first, and that is *Beastiality*,<sup>b</sup> forbidden in the Word, and therefore our corrupt nature and originall sin is capable of it, and when once in, too too prone unto it. The worst things, when the law of nature is suppressed, yeeld strongest delight (such as it is) this must be looked unto it turns man in to a very <sup>c</sup> beast, makes a man a member of a brute creature; a sin that man would soone fall into, if the Lord should let sin and Satan alone with him; what one man doth, that another may possibly do, we being all of the same masse and cloth; And that since the law was given, some men have run upon this horrible abomination: Stories, and experience, and laws, have shewed and doe show; wherefore by all means this foul corruption must be avoided: over-familiar usage of any brute creature is to be abhorred. <sup>d</sup> And the Jewish Doctors doe charge their novices, by no means to feed their eyes with staring on the generation of beasts for fear of the worst. It is a pit, out of which those few that do fall into it doe hardly recover: it is like a winter-plague, some doe recover, but in comparifon of those that perish, a poor few. Yet here is some place left for comfort a-  
gainst

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gainst the worst, that some doe come to themselves againe, and what one doth doe, that another may doe; repentance will doe the deed in all against all sins, there lies no exception against possibility of repenting, no not of this *beastly* sinne, there be some *diveish* sins more: of whom some have been sick and yet healed, and when this sinner feels his disease he grieves to the purpose, grows mighty base and humble, opens his heart wide, and is many times filled with much humility, carries the sence of it to the grave, lives and dies after this a very penitentiary. Hard it is to come out, therefore take heed, and beware, and it is so lothsome a sin that he that takes any heed is like to stand free, tis an advantage that our light of nature is so much against it.

## SECT. III.

*Of Sodomy.*

THE next is Sodomy. *Jud. ver. 7. A going after strange flesh*; not onely strange in the law of God, as in fornication it is, but strange in *nature*: a sin which our law of nature hath no great minde unto at first, but if our corrupt lust, our originall sin be let out, we see how it carries too many after this abomination. \* God would never have forbidden it in the law, but that our nature is sub-

\* Lev. 18. 22.

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So Judg. 19  
22. They  
would ra-  
ther do wic-  
kednesse on  
the (man)  
then commit  
folly with  
the old mans  
daughter, a  
Virgin.

μνηστὴρ

ἡλυτ

ρα λέγει

ἀνδρῶν μ-

μῆσαντο.

Phocil.

\* ἐξέχου-

σται.

f Anst. in pol.

l. 2. c. 9. &amp;

Euseb. de

prepar.

Evan. l. 6. A-

sb. an. l. 13.

g Eras just

quidem re-

jeſt to it: we ſee how it did over-run *Sodome* and *Gomorrab*; when it once takes, how doth the ſinfull fleſh of man runne after it? \* *Lots* daughters were young, freſh, and maids too; and yet they would not ſerve, they muſt have the men. And *Rom. 1*. They forſooke the naturall uſe of the women; therefore it is ſpoken of ſuch as had wives, elſe how could it be ſaid that they forſooke the naturall uſe of the women? Alſo it is ſaid, that ſuch did \* burn or ſcald, and not onely men with men, working that which is unſcemly, but women alſo when given up to this unnaturall paſſe, doe as *Paul* ſaid, change the naturall uſe into that which is againſt nature; that is, ſo againſt nature, that poſterity, which is natures end, is utterly loſt by it: and ſuch as are acquainted with Stories and Poets, know that this ſin hath beene too much in many Nations. And many particular perſons have doted wonderfully after this prepoſterous luſt, and have taken more brutiſh and helliſh delight in it, then in thoſe paſſions which are according to nature. This then muſt be avoided by all meanes, and all occaſions of it warily eſchewed; the ſin is great, it is a corrupting and a rotting of the very rudiments of nature; and in all things, looke what corrupts the foundation and principle of things, muſt needs be worſt. The puniſhment was great in that utter overthrow of *Sodome*. In the Deluge, water from heaven drowns here, as in their ſin, they had overturned the law of

of nature : so, in their punishment, there was an inversion of the course of nature ; for not water, but fire came from heaven and burned them, whose lusts were thus set on fire of hell. It is used as a type of hell, it is a crying sin. The cry of *Sodome* and *Gomerrab* is great, *Gen.* 18. 20. There is no sin but hath a voice ; but this amongst many, and above most other sins hath a lowd and a crying voice ; it is heard to heaven, it hath a lowd mouth to accuse, which cry ; is nothing else but the guilt of conscience, and the justice of God, the conscience being full of matter, and ready to accuse, and God to hear. As a man through importunity, is drawne to execute justice against his minde ; so this sin doth so put God to it, that he must needs proceed, except we come with hearty repentance ; he cannot rest, nor be just, till he have sorely and sharply punished it.

The thing I urge then, (such the sin and the guilt is so great, and will make such a noise in the conscience) is, by all meanes to keep from the sin and from all spice of it, to shun all occasions of it ; to take heed of that which *Quintilian* puts off in a School-Mr. with this : (It is too much which is understood) and he is so strict this way, that he wil not have bigger and lesser youths sit much together. We may see what wrought *Sodome* to this sin ; Idleness, pride, fulnesse of bread ; these must be heedfully avoided : and such sins as we read.

*Rom. 1.* were in the justice of God punished

tributio his  
qui natura  
subvertens  
legem, &c.  
Chrys. ser. de  
Adam, Sa-  
domitis : see  
the phrase  
Luk 17. 29.  
It rained fire  
& brimstone  
not (water)  
h Grandis  
peccatorum  
clamor est,  
quia a terra  
ascendit ad  
caelum, Sa. v.  
de Gub. Dei  
l. 1.  
i Misericor-  
dia mea sus-  
det ut par-  
cam, sed ra-  
men peccato-  
rum clamor  
cogit ut pun-  
iam, Sal. lib.  
k O fuge te  
tenere pue-  
rorum crede-  
re turbæ :  
Nam causam  
justi, semper  
amoris ha-  
bent. Tibull.  
Ilaus si d'  
Eucloppa  
p. 34 v. 10  
et Ph. 10  
S. l. v. Pho.  
I Quæ quæ in-  
ti sunt crim.i  
nis vel hinc  
est illi po-  
te, quod &  
relationem  
sui interdi-  
cunt, Sal. de  
Gub. l. 6.



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11 Cor. 7.9.

with & by this *passion of dishonour* : we must be thankfull to God, for the light we have, and in some measure, walke according to the truth we see. They made God like a foure-footed beast ; and God gave them up to a *sin*, which did abase them into a worse condition then of beasts ; and for such as are unmarried and have not the gift, and by the use of all the meanes cannot get it ; such must know, that it is better to marry then to <sup>1</sup> burne (burning consumes all) : and if they will rather burne then marry, they are in a foule way to fall into this scalding sin ; which sin if they commit, brings with it a world of misery ; and after when such shall happen to marry, by the just hand of God they are suffered, for a punishment of the former wickednesse, to forsake (as Paul saith) *the naturall use*, and run into that which is unnaturall, and these are most monstrous lusts. *Luke 17. 27.* In the dayes of Noab (saith the text) they did eat, they drank, *they married*, and but *ver. 28* we read that in the dayes of Lot, they did eat, they drank, but it is not said (*they married*) in Lots dayes to shew that *Sodomites* care not much for marriage. When all is done, by way of preparation and disposition of our hearts and thoughts, against these corruptions ; that which will save us from the stain of these filthy puddles, must be the pure and holy Word of God. Set the Word against the sin, and the sin is laid ; set the Word against Satan in *this* his tentation, and Satan cannot abide

bide by it; Satan can no more abide the light of the Word, then an Owle can the shining of the Sun : say, *I must* not do it, *I may* not, *I dare* not, it is forbidden in such a place, and againe, in such a place : It is called, not onely a sin, but which shewes an height of sinning (<sup>a</sup> *abomination*) both of them have committed *abomination*, saith the text. The punishment of it by Gods owne Law, was death, no lesse then death, present death; they shall surely be *put to death*, their blood shall be upon them : and the law was flat and peremptory, that no *Sodomite* must be amongst the sons of Israell : and in that never the like reformation, *Jesiah* brake downe the houses of the *Sodomites* which were by the house of the Lord, 2 *Kings* 23. 7. 9 *Aja* the father, and *Jehoshaphat* the son, had swept away those unclean nests in their dayes : but we see they grew on againe, till *Jesiah* came and made a full purgation. These and such other places, shew that this sin is strongly forbidden, and severly punished, to which adde the wrath of God on such in hell, 1 *Cor.* 6. 9. These are the best medicines that be ; which being rightly used and applied, do ever doe the cure. Next, to provide against the worst ; say a man be a sinner in this great wickednesse, yet he must not run away from his father, that will marre all. There be I know degrees in this sin, but say it be at the worst, yet there is mercy with God, repentance will make it up againe : it is good to make all haste to returne, *sith* *lasciviousnesse*

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<sup>a</sup> Lev. 18. 22.

<sup>a</sup> Lev. 20. 13.

<sup>a</sup> Deu. 23. 17

<sup>a</sup> 1 Kin. 20. 12

<sup>a</sup> Kin. 22. 46

<sup>a</sup> Eph. 4. 15.

## Part 2.

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s Ser. No. 4.

speremus si

in bene ope-

rando sardi-

sumus. Ez 60.

1. in 1 The. 1.

Jer. 15. 1.

Ezek. 14. 14.

c Zach. 13. 1.

viouſneſſe is a ſin which uſeth to ſeare up the conſcience, till the time of reckoning for all comes; and God doth ſometimes after a while ſh it up his gates of mercy: and then as *Chryſoſtom*: notes often, though *Noah*, *Job*, *Mosès*, *Samuel* and *Daniel*, ſhould intercede, it would be to no purpoſe. They were men of God, who in their times did by their prayers doe great things and compaſſe marvelous matters for particular perſons, for Families, for Countries: And yet when the glaſſe is out, and the decree determined is paſt: when the time is over wherein God may be found, their prayers for others come in too late; it is good then to be at it with the ſoonest: I meane not that ever it is too late to repent, or that if we repent, we can miſſe of mercy. No, no the fountaine ſtands open, (alwayes open) in the houſe of *David*, for ſin and for uncleanneſſe; and this unclean perſon (as *Paul* calls him) if he repent, he ſhall finde mercy: God forbid we ſhould have ſuch a thought, as though this ſin could ſtaine ſo deepe, that the blood of *Chriſt* could not fetch it out: our meaning is, that whileſt the conſcience is awake, and we have a faire offer made us, by the Word and Spirit, knocking at our hearts; it is good wiſdome to take Gods offer; delayes be dangerous; for if we will not know the day of our viſitation, God may, and what if in juſtice he ſhall reſuſe to give us to repent? then let our friends move for us, God will not heare, were they as good at prayer

prayer as ever *Job, Daniel, Noah and Samuel* were. Let such then who are in this offence, come in by all means, in all haste to the Lord; and when the Angell moves the water, step into this Kings bath, this Fountain, this holy Well: know that God would never move our hearts thorowly to repent and returne, had he not a meaning to pardon, and to accept us: looke into the 1 Cor. 6. and we read, that some who were <sup>u</sup> *thus* sin-full, were yet *sanctified*, were *washed*, and are now with Christ; and if they *then*, why not some *now*? It is not to the purpose, that they were so before their callings, sith Divines doe agree; that there is no one sin that a man may commit before his calling; but should God leave that man to himselfe, to his lust, to Satan, he *might*, and *would*, and *should*, commit the act of the same sin after: neither lies there any reason, why on our repentance, a sin done before is pardoned; and the same sin if we repent after must stand unpardonable: or that a man may repent of a sin done before ones conversion, and not repent of the same sin after: adde but this, that the sin committed before, is in it selfe greater, then the same sin committed after; for before it is done with a *w full swing*, saving that perhaps, the law of nature and in-bred modesty, doth *at the first* make some recoil; but after *calling*, there being some seeds at least of grace in the *x* will, there is some inward opposition made; it is not done without some saying *y (nay)* in the law of

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и мѣако  
апокроф-  
та.

to There is  
totum volun-  
tatis in sin-  
ning.

There is  
not tota vo-  
luntas in sin-  
ning.  
y Rom. 7. 23.

of

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of their minde, and so the sin is the lesser. Now if repentance could doe it at first, when the sin was greater; can we question, whether repentance doth fetch it off, when the sin is lesser? Indeed, if no repentance, no healing, no not of the least knowne sin; but if wee repent, all our Divinity lies upon it, that ~~such~~ shall be pardoned; and that God hath not peremptorily bound himselfe, to deny Repentance unto life to any sinner, except (the) Blasphemer against the Holy Ghost, is a point agreed on, in our Schooles and Pulpits. Indeed, if such as are in this foul fault, doe find that it workes *stupifying*, that it seares, takes away the inward power of discerning things, *that are not convenient*, deadens our taste; if such find that there inward touchstone hath *now* lost its vertue, the danger is a great deal the greater; because such having little or no feeling of their estate are not as yet in the way to repentance: but if such finde it a *fiery dart*, burning like any poyson, working a world of troubles in the minde, and a fearfull consternation in the conscience; then there is the more hope, that true humiliation and mercy is not far off: such have a *faculty* in them, which will work out of their seares a desire to be eased; and if once upon sight of the promise, they conceive hope of mercy, they are in a faire way to repent of their wickednesse: and that God who hath made tender of his mercy to <sup>2</sup> worse then Sodomites will receive those to favour upon

upon true sorrow for what is past, and steadfast resolution to do so no more, for the time to come.

And here I will leave this uncomfortable argument, wishing all who meane not (say they doe escape hell) to carry the smoke of this sin to their grave, to fly from it.

*Q.1. Whether a sin be the lesser or the greater, because it is done against conscience.*

*Sol.* When a thing is done from which ones conscience would faine reſtaine one, then it is ſaid to be done againſt conscience.

2. If we will take it ſo large as conviction, then Satan ſins againſt his conscience, for he is convinced that it is evill which he doth. 3. Sometimes the ſin is the worſe, becauſe it is not againſt any act of conscience; as when the conscience is dead, or ſeared and ſaith nothing becauſe it feelles nothing; or when conscience is ſo willfully blind that it ſees nothing, and therefore ſaith nothing; here is great contempt when men will be ignorant a purpoſe, becauſe they will keepe their conscience as quiet as a clock may be; I ſay, this ſhewes great corruption, becauſe man is naturally very deſirous of knowledge.

4. When the ſin is done againſt the voyce of a ſpeaking conscience. If we take part with the ſin againſt the conscience, are angry that our conscience would not let us take that free delight in ſin, nor give that full conſent to ſin, & are not willing that conscience ſhould ſay any thing unto us when we have done;

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in this case the sin is much the worse, and shewes much strength, in that it is thus done against conscience. But now if we take part with the vice within, & are hartily sorry that our tentation & our passion meeting together, do beare down the power of conscience, and doe, doe what we can, take part with the reluctance while it is a doing: and when it is done, nothing in the world troubles us more than that we did not give way to the act of conscience, and keepe from the sin, and do joyne with our conscience against our lust, and are putting more strength into the power of conscience against another time. In this case, when I say we take part with the conscience against the sin, it makes the sin the lesser; but when (as I said) we joyne with the sin against the conscience, then the sin is the worser; for here lust and corruption rules and doth all.

*QII. Do not unregenerate men take part with their conscience against their lust?*

*Ans.* Some doe, sometime, in some cases, as with the conscience against sins contrary to the light of nature, and with such morall habits of vertue as some are partakers off, against lust and vices, contrary to those morall vertues: and one may finde it that the will (as endued with vertue) is in the unregenerate set sometimes against other powers and sometimes also against it self too, (as it is corrupted with vice) and in this sence here is found in them the will against it

it selfe, some strife in the will with the will; the y Philosopher doth teach that drunkards doe use to feele some remorse, and *the incontinent person* feeles within him some sensible strife betwixt vertue and vice. Now in this case his morall disposition may make him to take part with his conscience against his motions to some vice, and when it doth, his vices have an infirmity and a weaknesse in them, and are the lesser. Heere then lies the difference, that though his vice be the lesse for this cause, yet it is a vice not onely in him, but to him, because he hates it not out of love to God, and doth not what he doth, in taking part with conscience for Gods sake. As all is said to be flesh which is not spirit; so conscience, and all in an unregenerate man is nothing but flesh. But now a regenerate man takes part with his conscience first or last, before or after against all sinnes against conscience that he is awar of, and doth it out of the love of God and of his Word, and out of the power of grace, and is in a true hatred against his corruption, not (to use their language) *as a vice* but *as a sin* done against the word and law of God, and thus his sin is not imputed to him by and through Christ Jesus. But of this perhaps more in a more convenient place.

To returne from this digression, I say, all care must be used to keepe off unnaturall passion: the sting of conscience is great, the cure is hard, and somuch the more difficult because

Part 2.

Chap. 11.

y Mag. moral.  
l. 2. c. 6.

2 Eth. 4. 7. s. 7



Part 2.  
Chap 12;

cause what for the danger, and what for the shame of them, men cannot be easily brought to make their mind known to any man: which gives the greatest advantage to Satan to worke his will upon us: but if any be overtaken, in any hand, let him send up to God; and in case God put him off, out with it to some spirituall man, who must and will, and as God shall be pleased to blesse his labours, shall restore him with the Spirit of meeknesse.

2 Gal. 6. 1.

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## CHAP. XII.

### *Of naturall Uncleanesse.*

**N**Ext we are to looke over those which are naturall; called naturall, because that *nature* hath an end in them: for (though the wrong way) in unlawfull lust, yet they tend to the propagation and continuation of mankind: and first for such as are single, then for such as are married.

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## SECT. I.

### *Rules for such as are single.*

**S**UCH as are single; if God give them by the use of his meanes the gift, let them keep

This is to  
take a bene-  
fit from  
them. Amb.  
in 1 Cor. 7.

2 In 1 Thes. 3  
ca. 4. hom. 5. ee  
in Gen. 35.  
hom. 59.

Παρθενί-  
κω ὅτι  
καὶ σὺ πο-  
λυκαίσι  
θαλαμοί-  
σι  
μὴ δὲ ἄλλοι  
γάμων  
ἔσοδοι μὲν  
οὐδὲν ἔσται  
ἔσται τῆς.  
Pho.

keepe themselves so, if they be wise. If not, then marry, and so marry, that they may attaine a principle end of marriage; y Paul gives wise counsell to Parents, that they suffer not their Virgins to *pass the flower of their youth*; his meaning is, when they have need of, and a minde unto that estate: else he tels us what is best; and here many of our Gentry are too blame, who keepe not their younger sons so much from marriage, but they do post and thrust their daughters on this estate, albeit they have no mind or need, which is a misery; as to be made to eat when one is not an hungred: Avoid all extreames, and when God and Nature call, go in any hand, and that in *time*, and not stay till the Lusts of youth, which marriage is to cure, be past: have the house first all on a light fire, and then goe about to quench it; whereas marriage is ordained to prevent and kill the *lusts of youth*; and know that if we be about to provide for our children; then in hope that ere long it will be had, children will containe and hold in the better, (as *Chrysostome* observes) but in case that they see that we make no hast, take no care, they will marry themselves, or else ease themselves by some ungodly courses. The counsell then is, to make all good hast to enter them into this estate in fit time; and in the *Interim*, to maintaine their naturall modesty, and spirituall chastity all we can: speake not an immodest word,

Q

look

Part 2.

Chap. 12.

Tarpe habi-

tam erat, &amp;c

Alex Geneal

J. 1. c. 20.

d Philo. De  
vis content.

Aug. de Civ.

Dei, 12 c. 18.

Chrys. Hom.

74. in Mat.

e Chrys. in

Colos. 1. h. 12

looke not an immodest looke, use not any light action in their presence. A Roman was degraded for that he did but kisse his owne wife before his children, and the ancient Christians were very curious and dainty this way; <sup>d</sup> their order was, that men and maids sate so at Church, that one did not, nor could not see one another; the women-kinde had their vailles: And in the <sup>e</sup> East Churches, I am sure Virgins and Maids, were not used to come at marriages; we cannot do too much this way; and many take such liberty *before*, that *after* marriage they do rue it all dayes of their lives. Many stay to provide a rich match till it be too late; for all the while the streame is dammed up with untempered mortar, it doth and will rage the more, and a vent one way or other it will and must have: and hence we see, that such as are kept from that estate by a kinde of force, are the worst that way that be this day in the world; as your Jesuites, Fryers, and Nuns. It is our corrupt humour, to be stronger in our passions where we are denied; and a wound bound up & unhealed, ranckles worse then if it were open: which made the Apostle to call that Doctrine (which forbids marriage and gave not the gift) the *Doctrine of Devils*; sith it puts a man upon a necessity of sinning a *sin*, and so foule a sin as uncleannesse, and for want of a naturall streame, to run over into unnaturall practises, which doe carry a man and woman much beyond the line, and put him

him far and far from God. And this makes way for some complaint against *Widdows states*, which in some, chiefly of the younger sort, must needs prove a *practise* of Divels in the Apostles sense, because it doth thrust some women into a necessity of sinning. & The Apostle doth counsell the younger Widdows to marry, to bear children; else saith he, *they will*, not onely they may, but they *will* marry and wax wanton against Christ. All that is said is, that these widdowes may mend it and marry if they will; but it is hard for women to turne themselves out of house and all, rather then sin: and if they have nothing, who will have them as things goe now. Indeed amongst the Jewes, where they gave money for their wives, this exception would be of some force; but *now* amongst us, where money makes the match, they may sit and fry long enough, ere any will make suite unto them to marry them, *when* they must on their marriage be outed of all. What ever they think they may be able to do while the husband is alive; yet when the man is dead, the widdow is in dāger to sing another song: we care not much for that we may and must have; but when it is denied us, and we are tied from it; then as in the Gospell, they told it abroad the rather, because Christ bid them tell no body; so the passions of women will rage the more, because now they must not marry; and a young widdow will be lesse able to containe and be chaste then when shee was <sup>h</sup>a Virgin. They

Q 2

urge

Part 2.  
Chap. 12.  
*f Viduis*  
1 Cor. 7. 8:  
*Sic vocat mulieres nuptiarum maritis per mortem orbatae, non excludens viros viduas: de feminis et men viduas potius consulens, quia his frequentius ab unctione et vastatione est periculum.*  
*Pare in*  
1 Cor. 7. 8, 9.  
8 1 Tim. 5. 14

*h Ter. ad or.*  
1. 1. c. 5.

Part 2.  
Chap. 12.

urge that it is convenient, they so remaine, to bring up their children; but a curse is like to follow that condition wherein is a *needs-must sin*, and all to breed up children: and we see what goods birds many of their children prove; that estate of life is fittest for a woman to live in to breed up children, wherein she is most free to serve God, and is most of all preserved from sin. And we see widdows that have children and stand free, will tell you that they marry to have one to help them to bring up their children, and the sons will stand more in awe of their father-in-law then of a woman their mother; and we doe see, that men doe use to take as great care for their wives former children as though they were their owne: and when two have a joynt care, it is better then if one only; and a womans care and power is never the lesse when she hath one in commission with her to helpe her. A little matter in the taker, or a little favour in the setter would helpe all to turne a widdows estate into a life; & it were nothing in the setter to suffer such as they see have, or are like to have need, to marry. Please God and please all; I know now and then, a booty comes in to suffer such to marry; but of all inconveniences, sin is the worst, there lies the mischief. Many do sin for want of the medicine; and that Land-lord doth best who frees his *Manner* most from sin; neither will they live ever the longer, because they doe marry; the times of men and women are defined

defined by the Lord, longer they cannot live, sooner they shall not dye: I will not deny, but want this way, may and doth in some bodies breed diseases, as both 1. Physitians and 2. Philosophers teach: but I hope no man hath this in his head, to bar widdowes from their necessary liberty to marry when they will in the Lord, a purpose to kill them up with discontent, or to cast them into any diseases. I would I could perswade men to consider the matter, and make their case their owne; and then say, whether setting aside all opinion of merit and supererogation, the case of a Nun be not easier, who is cloistered up from having to be amongst men, then of a widdow in a widdowes estate, whose life is to be up and downe in the world, and have much society where men are; and yet must not be married, except some one will come and have her with nothing. Examples of any that have so done are so rare, that in my experience I never knew any.

Part 1.  
Chap. 12.

1. Gal. de lic.  
off. 1. 6. 2. 5.  
2. Plato de  
leg. 1. 1. Arist.  
problem. sec.  
1. 9. 51.

### SECT. III.

*Rules for such as are to be married.*

**N**EXT when we are to enter our selves or ours into marriage, we must see to the chiefe and the principall end, which is (as the state of man is since the fall) to keepe a man chaste: he that makes mariage to be the meanes in his intention to make himself

Q 3

rich

Part 2.  
Chap. 12.

1st Tim. 5. 11

2 Ver. 2

*Si qui impedi-  
di sunt ex  
nuptiis sci-  
ant quod non  
nuptiis illis  
impedimento  
fuerint, sed  
voluntas que  
male videtur  
nuptiis, Chry.  
in Hebr. ho. 7.*

rich, marries in the flesh, and not in the Lord, he cannot with any face invite the Lord to the wedding; Mammon, not the Lord, doth lead the Bride to Church; & the Apostle saith, it is not good for a man to touch a woman, but yet saith he, to avoid fornication: he saith not, to pay debts, to get money, to make one rich; let every man have his owne wife: but to avoid fornication; Matrimony then was ordained, to make men and keep men chaste, and not to make men rich. And we doe find, that many of those who marry to be rich, which is their end, & have rich wives too; after marriage, do attain neither their own end nor Gods mercy, & alter are neither rich nor chaste; & then they fall upon marriage, with many heavy complaints, cries, & that if there be any hell above ground it is in marriage. We must then be before hand, and marry so seasonably for time, and so wisely and proportionably for age and other convenient circumstances, that it may preserve our chastity. It is somewhat too late to bring water when the house is burnt; as soon as the sparkes arise and it begin to grow towards burning, and we see the smoak up, goe to Physick; there must be no time of lusting, what ever there be of woeing: many complaine of too much trouble in that estate, it is because they bring sin with them thither: there be too many who are afraid to marry, but not to sin, and at last, when it is heard late, marry they do, and rue it all dayes of their lives: conceive but what the horror

horror of uncleannesse is like to be, in that there is in the sin of fornication, a stain above other sins, in that it makes ones body the member of an harlot; in that it doth defile the soule, (as in their manner all sins do) in that it doth defile the body in making it an actor in the sin (as many other sins do) in that it doth also abuse the body, in making it the member of an harlot (which no other sin but the sin of uncleannesse doth.) And all *this* wil press hard on the conscience, when time shall serve, that in sinning this sin, that *body* is *thus* made the member of a strumpet; therefore prevent all by holy and timely marriage.

Part 2.  
Chap. 12.

in 1 Cor. 6. 15.  
Solmeron. in  
1 Cor. 6. 18.  
d. 9. sect. di-  
cendum.

SECT. III.

Rules for such as are married.

**W**HEN entred into the estate, we must be convinced of the greatnesse and foulnesse of the sin of adultery; it gives a sore blow to the knot it self; it is cried out of exceedingly in the Word, it cuts a-sunder the sinews of families; we must judge of it by the Word, not by the world. Once (I am sure) amongst the Papists it was placed among the lesser sins; and because too many every where stand guilty of this sin, the world hath not a right judgement of this sin; it doth corrupt the mind of a man, and takes away

i Cap. Etsi  
Clerici extra  
de Indiciis,  
&c. Jac. Cu-  
jacum repre-  
hendit in re-  
cis posthumus  
ad e. 4. Etsi  
clerici.



Part 2.  
Chap. 12.  
A Neh. 13.2.

1 Judg. 16.

Aug. in Gal.  
co 4.

Aliquid est  
dandum ado-  
lescensibus.

away the use of the power and faculty of discerning: it brought <sup>k</sup> *Solomon* the Wise for a time to runne into idolatry against common sense. And <sup>l</sup> *Sampson* the strong, (made a Judge of Israel, by a miracle from the Lord, and therefore no foole) though he knew that the harlot would betray him, yet when he had once tasted of it, he did so lose the use of his right wits, that for his heart (during the temptation) he could not forbear; we must not then thinke of this sinne as the world doth, but as the Lord doth; we see custome takes away feeling and judging exactly of any sin; In the very Church it selfe, and that upon after Christ, we find that by reason of use, the Christian Gentiles held fornication to be scarce a sin, as we may see in that Synode in the *Aſis*, and the second Chapter of the *Revelations*, a trick of youth it was counted, and is amongst too many but for a trick of youth; yet for such tricks, God (the just) will damme men in hell, unlesse they repēt. In 1 Cor. 6. 9. 10. we read, that fornicators as distinct from adulterers, and adulterers shall not inherit the Kingdome of God: and again, fornicators and adulterers, though men doe not as they should, yet God will judge. Yea, but say a man lie and live in the least knowne sin that is, he must not inherit the Kingdome of heaven: and therefore this is no argument to prove these finnes to be great, because they keepe out of heaven. But these sins are named above others, to shew that a man cannot be

be a fornicator or adulterer in habit and be in Christ. A common practiser and worker of those sinnes one cannot be, but he must and shall allow them, they are of that nature that they will *lord* it where they be made afraid of: but other lesser infirmities a man may practice them commonly, and yet not allow them, and so notwithstanding be in Christ Jesus. These then be sins, whose ordinary use cannot stand with grace, nor is agreeable with ones being in Christ, and by that means they are said to barre out of heaven (over lesser and smaller faults) and *thus* the argument is good and firme hence, to prove them to be great sins; What then love cannot doe, let fear do; for God doth punish these sins with a chiefly: see this in Peter, *m* The Lord knoweth how to preserve the unjust to the day of judgment to be punished, but chiefly them that walke after the flesh in the lusts of uncleanness.

Being convinced of the hainousnesse of this crime; the next is, that the marriage-bed must with all care be preserved in all purity; the temptation is strong to fornication, stronger to adultery; for the worser a sin is, the stronger is the impulsion of Originall lust unto it: and Satan is more eager to make men adulterers *after*, then fornicators *before*: but here is the difference, that (as I shewed before) except a man hath the gift, he that will not take Gods medicine and marry, let him doe what he can, use any, use all other meanes, yet he hath no promise it shall doe: but when married,

Part 2.  
Chap. 12.  
As there is a difference betwixt *e-brim* and *e-brisus*; to be drunk and to be a drunkard.

One act doth not ever denominate.

*m* 2 Pet. 2.  
9, 10.

Part 2.  
Chap. 12.

ried, use the means, and we have a promise and an assurance that we shall be kept undelfed, let sin and Satan doe their worst. The chiefe and necessary meanes to maintaine conjugall chastity, is for such to love one another; it is not the having, but the loving of a yoke-fellow which doth keepe us cleane and chaste. As in other matters so chiefly in this, love is the bond of perfection, Col. 3. 14. it holds all together; let a ship be made of the best timber, have the best tacklings, have the best Pilot that ever the Sea saw: yet if the *boards* of the ship be rotten, all will sink, and drown: right so, name what we will, aske and have it in the married estate, if love the *bond* of all be wanting, all will runne to ruine, the key will be under the doore, and worse too, therefore above all see there be nuptiall love.

1. To keepe in with God in other matters: for that man with whom the Lord is angry, for some other former matter, is in danger to fall into the hands of a *filthy woman*. We must not then by lying and living in any other crime, give God cause to give us over unto this sinfull sin.

3. Such must be chaste betwixt themselves; beware of excessse and defect; Divines tell of excessse, but if there be too much, there may be too little, els what means that phrase of *Paul*, *least Satan tempt you for your incontinency*: there must be quenching, not provoking of lust; raging lust is a great enemy to love, & it is of it selfe raging, and is loth to be contented with one,

*m Eccl. 7. 26.*  
*Pro. 22. 14.*

*n 1 Cor. 7. 5.*

Part 2.  
Chap. 12.

one, and if not with one, then indeed and upon the matter with none. Dalliances are forbidden: First, words and talke full of obscenity betwixt them two is not lawfull; they must not by words corrupt one anothers chastity: it is worse then to taint the chastity of a stranger, for that here is or ought to be most love. What if no body be by, yet *God* is by, and chastity the *honour* and *honesty* of the estate is by. Secondly, the eyes must be pure and chaste; else the next will be, that the eyes of such will be full of adultery; it crosseth the end of matrimony, which is not to fire, but to extinguish lust. I have read, that it is against the Law of Nature, for one, without necessary cause to see his owne nakednesse; but what ever credit we give to the judgement of men, we have it in the Word, that *Adam* and *Eve*, when there was no living creature by; the very instinct of nature did teach them to make coverings to hide their nakednesse, from the sights of one another: this I am sure, that the Lord doth use to correct such intemperate courses and practises, with strong and vexing tentations; alter strange flesh; this is the ordinary effect of this abuse; and they who shal avoid such irregular pranks, shall finde a sweet enjoyment one of another, and true affections stirred up with more naturall delight and heavenly content. *Isaac*, I know, sported with his wife, but it was, (no body being by) and what if it were such, that the King who over-saw all, knew thereby that

o 2 Pet. 2. 14.

*Aristot. 1. 7  
c. 5. sed. 3.*

Part 2.  
Chap. 12.

p Gen. 29:25  
q Modesty  
keeps the  
key of Cha-  
stity.  
*Quod unum  
habebant in  
malis bonum,  
perdunt pec-  
candi Vere-  
cundiam. Sen  
de vit. Beata,  
cap. 12.*

that she was his wife, yet it was in all mode-  
sty, for no such dalliance nor sporting is  
allowed to a man with his owne Sister; for  
this sporting did discover to an heathen, that  
he was her husband, although he gave it out  
that he was her brother: **B**ut it was not of  
that nature we now treat of. That the Patri-  
arches and Matriarchs carried it with all pos-  
sible modesty in those dayes; we may see it  
clare by the story of p Jacob and Leah. Be-  
leeve it, q modesty is the best preserver of nup-  
tiall chastity; marriage is no tale nor cover  
to any uncleane and base practises; love doth  
no unlightly nor unseemely thing. I spare to  
speake what way it useth to make for base  
tentations, to end with others, when couples  
go too farre this way, betwixt themselves;  
some tell us that intemperat & unbridled lust,  
is no better then plaine adultery. But (under  
correction) this to me seemes to be a stretch-  
ing of the phrase, if the meaning be that it  
may be as great a sinne and so (no better) I  
have nothing to say to that, circumstances  
make much in aggravating sinne, but if the  
meaning be that it is *plaine adultery*, that can-  
not hold. Properly a man cannot commit a-  
dultery with his owne wife, thus for a  
golden tongue or pen to speake or write may  
doe hurt. Tis better to call it uncleannesse,  
then adultery; uncleane a man may be, an a-  
dulterer one cannot be with his own wife.

4. The bed must be sanctified, and kept  
undefiled by the Word and Prayer. The

Word

Word is as Divines show us (up and downe) a mighty healer of this corruption, and it stands like a strong Tower, against all these base uncleane lusts. To the Word there must be Prayer adjoyned; else we rely too much on the Physick, and it is not like to doe: and if Physick worke not right, it makes one worse; and so here, as we find none so uncleane as some married people; God must then be sent for, to blesse the Physick to the soule: other things we know, as eating and drinking must be sanctified by Prayer; prayer is then rather and more to be used *here*, because the passion is so strong and reason so weake: Where reason is in a manner put besides its present use, there I hope prayer hath greatest place; eating is to take away the naturall passion of hunger, and drinke, of thirst in the body, and victuals have a naturall property to take away hunger, and thirst, yet we are to pray over our meals; but here the ordinance is to cure sin, to worke on the soule, to heale a strong corruption, which cannot usually be done without the influence of heaven; and thence it followes, that we have cause to pray more in this case, than in eating and drinking: praying, I say, there ought to be, say (by way of supposition) that prayer at meat would take away ones mind to ones meat, why then we would counsell one to pray for a blessing before-hand: so *here*. To pray will bring in the blessing of God, which is all in all in *spirituall* medicines, as this is, being,

Part 2.  
Chap. 12.

*Arist. Eth.*  
17.c.6.  
1 Tim. 4.5.

Part 2.  
Chap 12.

Pro. 9. 19.  
Ver. 15.

Heb. 13. 4.

beings, as I said, to cure the sin of the soul; prayer will keepe men that they shall not surfet, and so come to a loathing nor fall into a defect, here must be a *satisfying*, as Solomon sayes, and drinking away our thirst at our owne Cesterne, lest we hanker after a strange fountaine: prayer will make a man keepe himselfe, from all base and absurd abusive dalliances; it will make and keepe the *bed undesired*, and increase love and mutuall affection. Love hath a sure foundation, when it is built not on beauty or wealth, but upon prayer and grace. Hereby the way we may note that as goods (whose epitaph it is to be vanity) (*Eccles. 1.*) are no foundation for one to build his love on, so goodnesse must not doe all neither, a man is not to love his wife neither onely nor chiefly because she is good, for she may loose all her goodnesse (as all on al hands grant) to the last and least degree, and the sense of it (for a time) quite, inso much that she may think of her self that she hath none at all: so may her husband think; & then where is matter for love if love be built only on that? How then? why our love must be built chiefly on (the must) of the King of heaven, whose peremptory will it is that husbands (must) love their wives, and wives their husbands: And the precept of the Lord holds in all temptations, conditions, cases, persons, poore and rich good and bad, if there be grace also, so much the better, more strings to our love doe no hurt, but the key of all, which

whi  
nou  
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et ar  
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are c  
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vena  
but l  
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Lore  
is a p

which chiefly doth it in all, and onely is enough to serve the turne, is the strict pleasure of the Lord, which *will* of his is subject to no diminution, alteration, binding to love a bad yoke-fellow as well, though not as much as a good: Aye we say not too much, if we say though not with as much love simply, yet with as much *marrimoniall* love (as such) and he is in the right forme of sincerity who can & doth thus love his wife for Gods sake and in obedience to his law, be she never so bad, so froward. Satan cannot abide to see men and women in this estate, to live in quiet and love; and this makes him to use all the art and power he hath to trouble the waters, to blow up the affections after a wrong object; for then when such lusts are in, love goes out: he knowes, that the droppings of love will keepe us from the weedes of such immoderate desires, which makes him to goe all the wayes he can to work, to fill the head full of surmises and jealousies, the heart full of extravagant lusts, and all to marre the *harmony*, which ought to be betwixt couples: the house, the towne is out of quiet, when such are out of love; all which cals upon such as are married to be *as* watchfull and carefull to keepe all right, to remember that it is *the covenant of the Lord*, that it is not made by man but by the Lord; all covenants else that are lawfull are (a far off) the covenants of the Lord and done in his sight: but here the Lord is a party, and God hath a speciall hand in this bargain;

Pro. 2. 17.



Part 2.  
Chap. 12.

Gen. 12. 26

bargain; & he sees (as within book) quite thorow, & is acquainted with all our thoughts; hence that phrase, *to marry in the Lord*; wherefore we must in thought, in word and in deed, keepe close to the party the Lord hath bound us unto, and wherein we have entred into bond *to the Lord* for our faithfullnesse: such then must be a *covering* to one anothers eyes, else the heart will not stand cleane, and the meanes before prescribed, and other both naturall and morall directions, which we find up and down in Writers, must be used with all care and conscience, and much diligence, and all little enough: our nature is catching this way, and once in, it is not so easie to come off, but rather to runne in this case further and further off, or else grow into discontents, pangs of conscience, terrors of heart, inward gripings; out of which if we come the right way, it must be with much *bitternesse*, after we have waded first thorow a kinde of purgatory: if we never claw off those gripings the right way, then such run into a feared conscience, or which is worse, break prison and thrust themselves out of this world the quite contrary way.

CHAP.

CHAP. XIII.

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*Certaine Medicines.* 1. *To prevent unclean lusts.*  
2. *To cure the Effects of them.*

**I** Meane now to grow towards a conclusion, and the rest shall be taken up in some directions.

1. To prevent these Lusts.
2. To help against the two effects of these Lusts, viz. 1. Horroure of the Tentation.
2. The deadly blows of senselesnesse which they give.

SECT. I.

*To prevent unclean lusts in Youth.*

**F**IRST, for such as are young; these are called the<sup>w</sup> lusts of youth; they are most strong in youth, and come on worst there: because that their affections are strong, their judgements weake, and youth doe conceit that they may take some liberty this way, and no man must aske them why they doe so. They must be exhorted to flye the lusts of youth; *Timothy* was young in age, but old in conditions; a very true penitentiary, a drinker of water, a very weake crazie body, a great paines taker, a man fuller of grace then ordinary, being an extraordinary Officer in

2<sup>o</sup> 2 Tim. 2.  
22.

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the Church; and yet *Paul* calls upon him being young: what, onely to avoid? No; what, to runne? No, but to flye from the lusts of youth, make all post-haste away from them. If *Timothy*, such a chaste and chastened peece as he was, had need of such a warning-peece, then youth have great need, \*not to come neere the doore of her house, as *Solomon* doth advise his young Saint.

\* Pro 5.8.

## SECT. II.

To prevent unclean lusts in old folks.

In old.

SEcondly, such as are old must not cry ho-  
slyday, and think that no danger lyes this  
way: alas the day, age will kill no sinne,  
it is *Christ* and grace onely that can cure  
any lust, else there were a sinne for the death  
whereof in *all*, *Christ* did not dye if (I say)  
this be found that age doth kill it in *some*:  
Such then as are in yeares, must not cast a-  
way their weapons, but walke in feare and  
care this way, yea, though they be good peo-  
ple. I know the body is then coldish; and  
there is not that stirring with that strength:  
but if *Satan* come and blow the coales, there  
will rise a great flame, a mighty burning: an  
old house will quickly, and so will old  
people, if they let *Satan* alone. *Job* was not  
young, and married he was 100, when he  
said, *7 he made a covenant with his eyes*, taking  
bonds

1 Tim. 5.9.

7 Job 31.1.

bonds of his senses, that he would not be caught with a maid; and maids are more inductive this way then such as are married. <sup>2</sup> *Job*, not such a man in the whole world againe, a chaste man, a married man, one that had children, and now somewhat in yeares, and yet you see his care and circumspection this way. No man must then thinke to walke at large, because he hath the remedy; and is now growing towards his last declension. Saint <sup>b</sup> *Hierome* saith, that his face was pale with fasting, that his body was cold, his flesh halfe dead already; yet he complaines, that in his withered carcase the flames of lust did boile, and that his mind was inflamed, and even all in a scalding fire with fleshly desires; and old he was also; and therefore we see in the best men that be, age of it selfe is no priviledge; none must dare to bear himsef bold on his age: Satan can helpe an old man and woman to a wanton eye, to a young tooth; sin is not so much in the act as in the affection, it lies in the root: and God will suffer such an one sometimes to fall into burning passions, that by his owne experience he may learne to know, that sinne is properly and immediately in the soule, and the <sup>2</sup> soule growes not old; and that grace, not age, must be the death of sin: now <sup>2</sup> an old man to fall into the passions and lusts of youth is monstrous, and proves almost uncurable. To see an old man covetous, is no such strange sight, but to see him lascivious is a great eye-sore;

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<sup>2</sup> *Job* 1.8.

<sup>b</sup> *Ad. Enst.*  
*cust. virg. A.*  
*pol. l. cons.*  
*L. 13.*

<sup>2</sup> *Arist. de A-*  
*nim. l. 1. c. 5.*  
<sup>a</sup> *Turpe est;*  
*cum etate*  
*senueris, &*  
*deslexeris,*  
*libidinem tu-*  
*men minime*  
*consensuisse.*  
*Nac. or. 11. 40.*  
*6. 8. Edit.*  
*Paris Turpe*  
*senilis amor.*  
*Petrach. E-*  
*pist. 1. 1. Epist. 9*

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as to see an old man to be affected with the Gowt and Stone, (the diseases of age) is not so much, but to see an old body to be taken with the diseases of youth is a strange sight, and proves most dangerous; as to have the small-pox, the wormes, and other diseases of children; so in his soule, to finde an old body wantonly given, to be carried away with affections of uncleannesse (which are properly and commonly the lusts of youth) is dangerous: I wish then old people to keep off, and not to thrust themselves upon the fire, relying too much on their age; yea, say that a man hath passed over his youth with some freedome this way, and it may be, hath not felt himselfe much given after this veine, yet he were best see that he hang not loose when he comes to yeares; for we have the confession of a most strict and godly man, <sup>b</sup> Gregory Nazianzen by name, who having in his fresh and younger time, carried a good hand over these lusts, when old and even done, he cries out that he was haunted and pestered most miserably with them. And <sup>c</sup> David a better man then he, yet it was in the afternoone of his age that he fell into adultery. And when <sup>d</sup> Solomon was old, saith the Text, he doted on out-landish women: how comes this? Like enough, because men Being young feare themselves, when old, they thinke the worst is past, trust too much to the advantage of the body, lye not in their armour, have not their weapons ready, and then

*b In Carmin.  
De rebus suis  
& de Calamitatibus  
anime sue.*

*c 2 Sam. XI.*

*d 1 King. II.  
3, 4.  
Neh. 13. 26.*

then Satan is too hard for them. 2. When old, then men are subject to much spirituall pride, and that perhaps because they stood so free from this sinne, as though they had beene somewhat in themselves; and now to cure that spirituall sicknesse, this *base* temptation is suffered to molest them. 3. If they had been thus set upon, when hot and young and full of sap, with such strong motions this way, like enough they should & would have sunke and yeilded: and God will have such know by their owne feeling, what these lusts mean; wherfore that they may not receive that hurt by the temptation and impulsion, they have their hands full of them when old and cold, who did scape them, when green and young. 4. When and while young perhaps somebodily weaknesse held them in, which being healed in age, the fire breakes forth. 5. When young some retired inmployment stops all, which being removed in age, out the passion comes. 6. Many be occupied with wild diverting phantasies in their youth, that they care not for marriage, but when old and waxen sad, they grow very desirous of it. 7. When yonger perhaps God for some speciall reasons gave them the gift, which when elder he takes from them. However, I wish both young and old, by all meanes to beware of this Snake.

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## SECT. III.

*Rules to prevent uncleane lusts in all both old and young, single or married.*

**T**Hirdly, whether they be, or be not given to this sinne, yet care must be used, to be as much as we can out of the way when the temptation doth come; such as are much given to this sin have cause to looke round about them, because Satan hath such a potent friend in their bosome, he holds a side and a faction in the hearts of such. This sinne is a sinne which is much drawne out by the temper of the body; it holds more of the body then many sinnes doe; as we see it shewes not it selfe, till the body comes to such an age: it may rather then many be called a bodily sin; if then we finde that by the constitution and graine of the body, as also by sinister education, or otherwise the mind and heart runne much or more then ordinary this way: such must be at it day and night, to keepe the occasion away all they can from them; to keep themselves away from the occasion, not to be within (as it were) when Satan comes, to call in for all the helpe they can, to put the matter into Gods hands, to weaken the corruption, to pray him to breake the blow of the temptation, or else mightily to strengthen us; as knowing that such walke in the midst of dangers, and by care and fear and other meanes, it is brought to passe, that such as have

have most inclination to uncleannesse, prove the chafest of all : *That is not properly chastity, when a man hath no minde at all, but frigidity.*

If but a little given to this sin by reason of his temper or so, he may thanke his body : but when a man feeles raging lusts, and yet by resisting, by chastising his body, by praying, fasting, by following God in the use of his remedies, by begging chastity from heaven gets power and strength, *that is the chaste man.* There is no lust so hot and violent, but Gods medicines being rightly applyed will coole and heale. But yet such as are not very violent that way, by reason of education, being ever kept under the wing, or of complexion, or because as yet by the providence of God have not been much tempted; such are also apt enough to fall, because they doe not suspect themselves, care not to goe armed because they dreame of little or no danger; now here Satan hath great advantage; for be the inclination this way with the least; yet if we beare our selves bold, and Satan be let to have his way, he will make a mountain of a mole-hill, and bring men to a miserable passe with scalding affections, let him (the Divell) have leave to blow the fire, and then (in respect of this sinne) the most naturall chaste man in the world, shall have cause enough to cry out, *O wretched man that I am.* Such then as feele no great matter this way, must yet be wise, and keep watch and ward, not thrust themselves upon the Divels dan-



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gers, least they smart for it.

Both old and young, single, and married, more or lesse addicted to these passions. All I say, all are to see that they take these caveats.

1. Religious people must take heed one of another, least beginning in the spirit, they end in the flesh, and chiefly of such as have done them good in their soules. Many when they meet thinke no hurt when they come nigh one another, but are the worse one for another ere they part: it is no hard matter for Satan to turn religious affections into carnall: we see in the Elements that are Symbolicall and agree in one quality, the transmutation is easie; as of water into aire, because both agree in moysture; so here because some godly men and some godly women bear a dear affection and love one to another; there lyes danger, lest Satan cause it to degenerate into fleshly lust. This caveat is in *Paul*, *Rebuke the younger women as Sisters, with all purity, 1 Tim. 5. 2.* So that a mortified *Timothy* had need see to it, that when he is to rebuke young godly women, he doe it, not with some onely, but with all purity and chastity, for feare of the worst: So *Paul* writing to *Titus* doth not command him to teach young women *himselfe*, but to wish *aged women* to teach young women, *Tit. 2. 4.* And this (I think) for feare of what might happen. 2. Care must be had of such as are our kindred in the flesh; the sin is incest, and being great, our

c. Fide. f. 4.  
miliaritatem  
vel secretam  
collocutionem  
vitare, Aug.  
de Temp. ser.  
250.

Origi-

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Originall sin, when once the vaile of modesty is drawne, and the wall that nature makes broken, then I say, our corrupt flesh growes even mad after this sinne, as in *Amnon* with *Thamar*. The change is easie, from naturall love to carnall. Againe, such as are neer in blood, thinke they may make bold one with another, and many times fear nothing till they are caught, ere they once dreame of it; and then the world takes no notice to see men and women who are of alliance (any thing neere) to f toy and sport one with another, to be together and alone too, which sometimes proves but a cloake for most abominable incest: I could therefore desire such to see to themselves, and beware of the least motions and occasions of this foul vice. The like for affinity, I propose it to men, not to come too neere the daughters of their wives by a former husband, nor the sisters of their wives, nor women to be too bold with the sons of their husbands by a former wife, nor with the brothers of their husbands, least too much of the affection he beares to his wife falls on his wives sister. Satan can turne hands here ere we thinke of it, and make carnall lust out of that love, which we beare to our wives kindred. Adde but this, that the daughter or sister of the wife carries many times the proportion of the wife, and out of that, the Divell can suck much poyson; to draw the man to dote on the sister or daughter of his wife; as on his wives picture, till it goe so far that all is too

The King  
knew *Isaack*  
to be more  
then *Rebecca*  
as brother,  
because he  
sportd with  
her.

[*Dulcis frater  
tuo sub no-  
mine furta te  
genuit. Est  
mibi libertas  
tecum secreta  
loquendi, Ovi.  
Met. l. 9.*

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too little for the sister, nothing but bitterness left for the wife: and what tentations of wife-killing and the like, Satan can distill out of these base and monstrous births, I leave it to others to judge. 4

1 Gen. 39. 6.

2 Gen. 39. 10

3. Great heed is to be taken of such as are under our power, as of man-servants and maid-servants, and rather if they be godly and comely, they are in our way every day, come neere our persons, are too apt to yeeld to please us, because we can pleasure or displeasure them: and Satan useth to tempt on both sides the hedge if he can. See this in *Josephs* Mistresse; he was a servant in the house, gave her no occasion, onely she let her eyes fix on his person, he being a very proper young man, and she was overtaken and went so far, that no bonds of modesty could hold her in; and when *Joseph* had got off from her, the Text saith, *he came no more where she was*. The occasion must be put away in all these tentations what ever we do. Many thinke they must get the conquest, and yet keepe the occasions by them still: No, *Josephs* mistresse was to have put away *Joseph*; had he been a better man, a better servant then he was: Satan couzens us out of all cry in this, when he bears us in hand that it is no conquest except we do beat away the temptation, and yet keepe the occasion by us: for he knows that ordinarily, we neither can nor shall get the victory, except we do put away the occasions from us, when it is such a thing, or such a person,

To venture  
on the occa-  
sion, shewes  
where is in  
the heart an

person, as may lawfully be removed: God will not remove the temptation, except we do remove the occasion; to pray that it may away, and yet keep (*Joseph*) with us is all one, as though we would hold our finger in the fire, and pray to God it should not burn. It is not enough to say, that the fault is not in *Joseph*, he doth not entice; for if Satan and corruptions entice the mistress to *Joseph* by the eye *Joseph* must be put out of sight, and *Joseph* (if possibly and lawfully he may) must remove himselfe too; else in ordinary course the cure will not be done; and when we have another, & the fire take there too, that person must be done away also, & so on till at last the conflict will cease, and the victory wil come: it is not enough when once caught, to turn the eye away: but the object of the eye must be out of sight, that it may be out of mind, and then when another comes, before hand, prevent the cunning of Satan by keeping the eye off. *Job* as honest and as chaste a man as lived, yet he did make a covenant with his eyes, that he would not think on a maid; by the course of the letter he should have said, that he made a covenant with his eyes, that he should not (looke) on a maid; but instead of saying looke, he saith *think*, because looking usually brings thinking, and thinking, worse. A maid hath an inclination in it in one sense; and a cut loaf, a covered cup carries strong payson in it in another sense; whether maid or married, he doth best who binds his eyes from such looking, that he

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implicite  
consent to  
the sinne,  
though for  
the present  
we seem to  
feele the  
contrary.

h Job 31. 1.

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i Joh. 17. 15.

he be not overtaken, and when the fire is once in, he doth *next* best, who puts the object out of sight and out of mind. Some cry out on their eyes, and doe even with their eyes out, and in this sense they may as well with their hands off, their feet off, their eares off, and member after member till all were off; this is but to complain of God who made us these members and senses: this is not the way, it doth not please God, and were it as we wish, it would not pleasure us; for were we blinde, all would be one as long as the fire is unquenched within, and our passions are suffered to be up. We know what Christ saith, *I pray not that thou shouldest take them out of this world, but that thou wouldest iustifie them through thy truth*: so we are not to wish our eyes out, but our sin out; & to pray him to sanctifie our hearts and eyes by his truth; and then away out of doores with that which we (being led by our lust) have made the object and occasion, and it will mend and grow better. It is true, that if the object be removed, the temptation for the time may cease, and no victory; as keepe a Sow from mire in a Meddow, and the Sow wallowes not, take away the Load-stone, and the Iron moves not: here is no real change, the *intention* of the mind is not changed, nor the *affection* of the heart neither: Such have a mind and a desire to the old lust still; but if a man can remove the occasion of his owne proper motion, not another take it away, but he himselfe put it away; not be kept from

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from it, but keep ones selfe of ones own will from it; this is from grace & here is a victory.

Use these and the like means, and hold on for a competent time in using them, and we shall conquer; the temptation must and will away: Dismay not, though the conquest come not presently: what? Give over because the physick doth not heale at once taking? Be out of heart because all is not done in a day? It is not so easie to untie a knot in a silken thred; the conscience is of a fine spinning, and knots knit there, and such as have been long a knitting too, will not be undone on a sudden: have patience, give it time and now some and then some, Gods medicines will heale; and when we finde the cure done, and we get some strength of grace, by all meanes remember to be *thankfull*, lest the temptation come againe, and bring seven worse then its selfe. But what if the case I finde, be onely because sin and Satan in skill do cease to tempt: if so, then our danger remaines, keepe we our weapon about us. We may know, if it be only a *ceasing* to tempt, and the lust is onely for a time asleepe. First, if it be done without using Gods means in Gods fear. Secondly, if we find that the lust is onely left not hated, but if the sinne be *bated*, then it is more then a bare ceasing from the sinne: for Satans forbearing, and sinnes sleeping cannot bring us to an hatred of the sin: I speake not onely of a disapproving of the sin, for so a civill man may do out of a morall disposition; and

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and because it did molest us, we may thence be brought to a dislike of it: but if we find that we can spiritually *hate* it, this proves that there is *grace* in us, a divine nature which is contrary to that lust: and that chastity is now in the place of the temptation, and this cannot come only from Satans ceasing & forbearing. To cease is but a *negative* thing, but chastity is a *positive* quality; which meer negative ceasing and giving over to sollicite and tempt, can never worke in us. Thus when our chaste affections are had out of the fire, and we have attained this power by spirituall meanes used, and waiting upon God for the successe; Dispute not, say, I have gotten the victory, and the God of heaven hath eased me of the temptation, given me a chaste mind to my content and my comfort: With body and soule both, we must exceedingly rejoyce in this vertue: It is a grace which doth not onely sanctifie, but grace and beautifie us: all the paint in the world cannot cast such a shining vernish on the very body of a man, as chastity doth.

Thus much to shew the ready way, how to prevent the temptation of lust and uncleanneſſe.

Rules

SECT. III.

*Rules to helpe against the mischiefs which usually follow the lusts of uncleannesse.*

**T**HE last of all, is in a word to helpe us out, in case we doe go too farre, we must take heed of both the extreames 1. That we doe not run upon the Rocks of Despaire; there is nothing got by discouragement. During the time of huge and mighty terrours, it may be we shall have no minde nor heart to tamper with those lusts againe, but yet for other sinnes, every way worse, worse to God, and worse to us; we lye all open to them, when we are in great dejection, as Discontent, Distrust, a secret rising against God, Unthankfulnesse, A finding fault with all that God either *saieth* or *doth*, No care of the Word, to reckon no other of the Scripture, than of our very Neck-verse, and a world of mischiefs more, which are the greatest sinnes, indeede; on these occasions we are very apt to fall off from Gods mercy, to frye in hellish sorrow: no sinnes doe so fire the conscience of a man, as these lusts of uncleannesse doe; they stare in our faces, looke upon our consciences, as it were, with the eyes of so many Divels; and in this respect we must take great heed that we be not quite out of heart; when a man is past hope, he is in his owne sense past grace; and when a man is made a terror

to



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to himſelfe, great danger is at hand; and therefore when frights doe come, and ſuch doe finde themſelves too too apt to joyne with the motion to deſpaire; looke upon Gods love, beare up in an apprehenſion and application of his mercy. Looke upon inſtances in the Word, of better men then we are, who in the ſame or the like have ſeene a good end of all, and are now with the Lord.

¶ Eph. 4.23.

2. The other extreame is to grow *ſenſeſſe*, to be *paſt feeling*; we are apt in theſe caſes to feele too much or too little; for if our terrors overcome us, we deſpaire; if we overcome them by faith, we take comfort, if we put them off by the fleſh, we grow ſecure, and it is common out of great feares to runne into great want of feeling, and ſo we finde it in the <sup>k</sup> Apoſtle, that *laſciviousneſſe* breeds in us a *ſenſeſneſſe*, it ſeares up the conſcience, and ſuch come to be *paſt feeling*. To open this, there is a partiall want of feeling, when we commit ſinnies and aile nothing in ſome particulars. Thus we finde that (otherwiſe) good people, breake out into exceſſes in buying and ſelling, do they care not what in matters of profit and feele nothing; the conſcience fees all, faith nothing, or as good as nothing: one would wonder how men can ſell day, (I ſpeake not againſt giving day, but ſelling of it) let out their money to uſe, hoard up corne, directly againſt the <sup>l</sup> Word of God in the very letter, make up ſome peeces of workes on the Lords day, are told of it in the miniſtry,

¶ Pro. 11.36.

ministry, and yet nothing come of it; why? Because custome in them and in others hath taken away their feeling: covetousnesse hath made them in most matters of commodity to be past feeling, yet this is but partial; we mean not to say that those see and allow those to be sins; for the point is, that though the Word be plaine, yet custome doth so dazle their eyes, that they cannot in this particular see the right: so *David* and *Solomon* did multiply wives against that Text, *Deut. 17. 17.* The like did the Patriarchs for Polygamie. And some of the beleeving Gentiles saw not single fornication to be more then a thing indifferent, *Act. 15. 20. 21. 25. Rev. 2. 15. 20.* Yet *this* fornication is forbidden in the Word. So great is the force of custome: But should these men of our time meddle halfe so much in forbidden lusts of uncleannesse as of covetousnesse: oh what pangs would rise in their conscience, they would feelee it with a witness: But indeed when the passions of lasciviousnesse have once broken thorow the terrors of it, which usually come first; then they bring a man to a totall senselesse-nesse to be past feeling, not onely in these and the like affections, but in all universally to make conscience of just nothing, to commit any sinnes that come to hand with all greedinesse, devour any thing, like some stomackes, and be never troubled with it: it is so sensuall a sin and gives such a blow to the naturall conscience too, that like a sound knocke on the

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head, it takes away all sense and feeling: let Satan propose what he will, nothing comes amisse; for this sinne of uncleannesse fights against both light of nature and grace, and if the *naturall* conscience speak, and we will not heare, and the *spirituall* conscience cry and we will not hearken, the conscience will grow speechlesse, and speake no more: and hence it is that such as come to a custome in some covetous practises, are past feeling in some things for some time; but such as come to a custome in the lust of uncleannesse are soone made to be past feeling simply and totally, scruple at nothing whatsoever.

as 1 C. 12.  
21.

Sith then the danger is as great as a *seared conscience* comes to, such as have broken their peace with God, must returne and make all haste to a repentance; the cry is so great and the sight of it so odious, and the sense of it so grievous at first, and so palpable, that we may with the more ease come to repent. It is a sin that doth convince it selfe to be a sinne, (till a man hath lost his judgement and his spirituall taste:) While it is a doing the judgement cries shame, and there is little to doe, because our work lyeth in a manner only with our affection, whereas many passions of anger, and pride, and covetousnesse are such, that the offender is long ere he can be brought to see the thing to be a sinne, the fact to be a fault. But in pollutions of uncleannesse they are so direct against the principles of reason, and so flat against all shew of Religion, that they

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they carry their conviction in their mouths, which makes the heart more ready to entertaine the worke of repentance unto life. *Judab* repented, *David* repented, *Lot* repented, and so did *Thamar*, and so did others, and they were taken into speciall favour and honour, as we see them up n record in the first of *Matthew*. Those finnes which much humble, doe much honour; none humble more then such base lusts: *David* dyed in honour, *Mary Magdalen* is in great honour in the Church of God; Christ to comfort and honour her, appeared <sup>b</sup> first and formost to her; what ever heales the soule, heals the name. Repentance doth both. The truth of our repentance will best appeare; if we goe away as <sup>c</sup> *Judab* did, and doe *so no more*; come not neere the garment spotted with the <sup>d</sup> flesh: affections of another nature are more apt to bring a relapse then these passions, they leave such a sting and *sent* behinde them, goe away (but with a smart,) have such a taste, and are such a base sight that few relapse; such as are by Gods mercy cured of these diseases, are commonly ever after very chaste, Become as children in all purity and chastity: when we fetch out a great staine, the cloth is after whiter then ordinary; and so after this staining sinne is washed away: such must be and likely will be very holy, passing chaste; beware of the least sparke of sinne: this is the meaning of that of *John* the Baptist, <sup>e</sup> *Bring forth fruits meet or worthy of repentance*: how

<sup>b</sup> Mat. 28.9.

<sup>c</sup> Gen. 38.26

<sup>d</sup> Jud. 9.13.

<sup>e</sup> Mat. 3.8.]

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f Opus Im-  
perf. in c. 3.  
Mat. hem. 3.

worthy of repentance? It is that when a man hath beene at it in the worke of repentance; his workes and deeds must afterwards be better then ordinary; he must looke like a true penitent, that as a Physitian can judge by the colour of the face that his patient is recovered, so must our workes shine and carry such a lustre and colour with them, that one of skill may read it as written in our faces, that there is amendment of life, that now all is well and sound within,

g Pro. 5. 12.

And say by intemperate courses, one hath been the occasion of hastning his own end before the time. I grant that there is just cause (as *g Solomon* speaks) to *mourne at the last*, when the flesh and the body are consumed, and we are (accidentally) guilty of hastening our own death, before the time of Natures Period, but never before the time of Gods counsell: mourne here and spare not, but yet not as men without hope; repentance will mend this also. First, hardly one man in a thousand, but one way or other, more or lesse, cuts off some of his dayes. Had it not bin for one thing or other, he might have lived a day, a yeer longer, as I thinke is plaine enough in *David*, who was bed-rid at or about the age his father begat him; either nature would have lasted, or might have lasted longer in almost all, were it not for some defect, excesse, or default in our selves: and therefore this accusation lyes against almost all. Secondly, this is besides a mans intention to give his  
i yeers

*i yeers to the cruell.* The *Libidinous* intention is to satisfie this sinne in the lusts thereof; in that there is withall a waste of the radicall moysture, and thereby a cutting off of his dayes; this is by accident onely, and a consequent of the thing done, not a thing *meant* by the doer. Thirdly, sith repentance heales the pollution *intended* by the offender, it is against Religion and Reason both, to question whether it will heale the consequent consumption *not intended.* Amen.

Part 2.

Chap. 13.

i Pro. 5.9.

S 3

OF



## OF USURY.

NEHEMIAH 5. II.

*Restore to them even this day, their Lands, their Vine-yards, their Olive yards, and their Houses; also the hundred part of the Money, the Wine, and the Oyle, that ye exact of them.*

**T**HE matter here is a case of Restitution; of Lands and Monies gotten from the Poore by Usury; so our last translation reads it, *Ver. 7.* The Hebrew is *Burden*, because Usury is a great burden; and carries an heavy weight with it.

The hundred part of the Money, is meant either of the year, and then it is but one in the hundred; or of the moneth, as some think; hen it is twelve in the hundred. We see that covetousnesse is rightly termed the root of all evill, and of all wrongs and evill dealings; (besides other sinnes) else it could not be imagined, that in their bondage the Jewes should thus have grated one upon another. The place, the time, the scandall; besides the expresse law of God, one would have thought should

*Vulg. et Va.  
tabl. Usura  
Genev. Bur-  
dens, Their  
note is, you  
presse them  
with usury  
Deed. re.  
Gravezza  
His note is  
Le Usure.  
Exod. 22. 5.  
Thou shall  
not be to  
him as an  
Usurer, Heb.*

should have made them forbear: but a covetous heart cannot hold; he cares more for money, than all reports of God and man.

The next thing of note is, that what comes in by Usury (as well as by other extortion) must ordinarily be restored out of hand (even this day) it is not safe to give the heart of a man time in any sinne, but of all, not in this wilely sinne of covetousnesse; if ever Satan be a fox and a serpent, it is here; give him but a space to play, and angle a little with our hearts, with this sinne of worldlineffe, and he will quickly catch us with a golden hook. It is great wisdom to be *present*, the wit of a man will distinguish else, and creep out by one evasion or other; we are too apt to be pleased with any lease; and shift to bear our selves in hand that we may lawfully continue in such practises, as feed this greedy humour, this eating Wolfe: doe it then while it is called *to day*, doe it *now*, lest our hearts deceive us, and we deceive our hearts, *Jan. 1. 26.* and so we doe it never. Delayes are ever dangerous, but in nothing like as in getting out of the hands of sin, but of no sinne, so as to get out of the snare of this sinne of covetousnesse.

The last thing is, that Usurers are bound by the Law of God to make restitution. What ever comes in this way, comes in at the wrong doore, and it must out againe: If the conscience be not seared it makes it sick againe;

S 4

there

*Quid dicam  
de usuris quan-  
etiam ipse  
leges et iudi-  
ces reddi i-  
bent, Augu.  
ep. 54. Decret.  
Caus. 13. q. 4.  
c. 11.*



Job 22.13.

there is plain, there is no quiet, till the conscience take a vomit and up comes all : We use to Saint the man who doth but give over this golden trade of Usury ; but the truth is, that such come but halfe way : our repentance is not thorow, our sorrow comes not home, except (as it were) we do *restore*. When we leave the practise of Usury, we doe not properly leave the sin (as sin) except we restore and turne the stole dog home againe : when we have not wherewithall, there necessity hath no law. The King of heaven must and will lose, and will part with his right, where nothing is to be had, and there the *will* doth stand for the *deed* ; but where there is no such answer (that we cannot) but we see that we ought, we have wherewithall and (will not) here I say it is right and reason, that the Lord should make use of his authority, and use us according to law and justice.

Now as this act of restitution secures our hearts, so that the bells ring not backwards in our consciences within ; in like manner it makes much for the safety of our estate without : it sets a *marke* upon our goods, and they are safe thereby under the Kings Seale ; whereas a little of these ill-gotten profits, like fellons goods, endanger all ; a little you know, brings all the rest into the tenure of the Crowne, and all must be as it were in *capite* : I am certaine, that a golden wedge will fire all the rest of the stuffe ; and therefore he that

Josh. 7.11.  
24.25.

that hath been or is an Usurer, he must leave his usury and make all well by restitution, as he meanes good to his soule, as he intends safety to his estate: and it is his happinesse that his sinne lyes in such a thing, wherein he may make restitution, and licke the parties wronged whole againe: this makes the conscience quiet, helps us to peace, when as in murders, adulteries, in such and some other the like sinnes, where there is no place left for restitution, an hard matter it is to set such in comfort, when once the conscience fals a complaining: but *here*, let the conscience accuse at the worst, yet as it is a sinne, godly sorrow makes all well, and as it is a wrong, repair is made by restoring; repenting takes up the matter, as it is to God, restoring helps and heales all, as it is to men. The most that can be said, is, that the Usury-taker payes the use willingly: and where a man parts with his money willingly, restitution is not of force. *Judas* might have retained the money, with the good content of the Priests, who gave it willingly, yet he did restore it and was bound to doe it: and were this good Divinity, then a great deale of that which comes in by bribery, and dicery may be lawfully and comfortably kept. Then I say, that though it be not against the will of the borrower that the Usurer keepe the use, yet it should be: what if he thinke that to take use be no sinne in the Usurer? What if he be not convinced, that the fact of the Usurer

If I have received any  
Tribute, I will  
restore it,  
1 Sam. 12. 3.

surer herein is a fault; in this case, he may be willing, he should keep it for want of true light & sound judgment: whereas were he aware of what is truth, that the Usurer had no right to take it, he would withall think, that the Usurer hath no reason to keep it; and this kind of willingnesse is an interpretative unwillingnesse. And lastly, I say, that he seems many times to be willing, because he cannot tell how to helpe it: The Travellour gives his purse to the theefe, because he cannot doe otherwise, or at least dares not; and there is a *morrall* necessity which is of force, to cause a man to pay use, and to shew a contentednesse that the Usurer should hold it when he hath it, because of great inconveniences, in that he else cannot have money to serve his need against another time; this is a mixt act of willingnesse, which is construed to be *naturally*, done unwillingly, but willingly *accidentally*. All this is grounded on the law of God, which makes usury a sinne, and a sin against justice too. *Zacheus* did offer to restore that which he did fetch in by forged cavillation; he might like enough have kept it, and no man have thought much of it; it was gotten by sinne, and restore he would; and what the Usurer takes is his by sin, and restore he must. The Law, I know, permitted it to the Jewes, to the stranger; what of that? It followes the rather that it is of it selfe a sinne, because permission is of sinnes, not of duties; but the thing I say is, there was a law to kill the

Cana-

*Arist. Eth.*  
*l. 3. c. 1.*

*Canaanite*, and yet I hope, *that* killing was not murder; no more was *that* usury to them a sinne. The Law doth urge it most, that it be not done to the poore Jewes: was it not because the Jewes were then too noble and generous to goe a borrowing, except it were the poorer sort? What, should the Law then forbid that to be done by rich men, which most rich men never did? but after we have prohibitions plenty, that are indefinite; we are forbidden, we must not rob the poore, because he is poore: good sport for theeves, if therefore it may be thought to follow, that it is a lawfull matter to rob the rich: neither can the law against usury be thought to be a judicall law of *Moses*, for such laws (as such) are knowne onely by some intelligence from the bookes of *Moses*; but Heathens of all sorts, who never once heard of *Moses* his writings, have with one voyce cryed sinne upon usury, and shame upon Usurers (Poets, Orators, Historians, Philosophers, all.)

They have condemned this sin by the instinct and light of nature, and therefore it could not be a politicall law of *Moses*. Besides, we have it forbidden in the New Testament, when judicials were out of date; lend, saith the Lord Jesus, looking for nothing again.

Question is made, whether children be bound to restore that which their Parents, have gotten by use upon use, and left unto them. The negative seemes to be affirmed by a most holy man; but my thinks, reason would

Yet the *Jews* might put money to use to a (poore stranger) though not to a poore or rich *Jew*.

Luke 6.35.

*N:q: enim tu  
e is obnoxio-  
us, que pater  
que sicut ini-  
quo forte  
conpendio :  
est enim  
que habes ex  
rapina col-  
lecta sunt non  
in tamen es  
rapinili.  
Chrysin tom  
I. ca. 4. bon.  
12. E. contra  
Nivarr. Ma-  
nuale c. 17. n.  
270. & seq.*

*Vid. Greg. d.  
Val. T. us. 3.  
dis. 5. q. 21.  
pun. 3.*

would that we say, such goods should be re-  
tored, though not we, but our Predecessors  
have gotten them unlawfully; the saddle is  
an others still in equity and conscience, and it  
ought to be set on the right horse: meer pos-  
session cannot give us a right title to that,  
which in truth and *Coram Deo* is an others.  
And what if the property be altered? yet that  
makes nothing against restitution, such a child  
is bound (by the grant of all) to restore the  
price now in his hands, of any thing his fa-  
ther first stole, and then turned into money.  
Restitution is to be in the very kinde if that  
may be; if not, then in that which is answe-  
rable and equivalent. The Schooles are di-  
vided in setting downe the reason of restitu-  
tion; one side will have it to be because the  
Uſurer is a damage to the Borrower: the  
other for with whom I joynē, say, that it is  
because by usury there is no true title (*Jure  
Divino*) no not in justice, to that which comes  
in that way; and (such this is the truth) I  
conclude and say, that the child is bound to  
make restitution, because his father hath con-  
veyed that to him which never was his fathers  
right, and therefore cannot be the sonnes:  
some cases may free the child, which also  
would have freed the father, as when it is not  
in his power, hath not the ability to doe it,  
and the like; but in ordinary course it is not  
his own, it is an others, and by that reason he  
is not to keep it, but to restore it.

Papists teach us, that in case a man be in  
very

very necessity when he takes use, and makes profit by his money, yet if after this, necessity cease, he is not bound to make restitution when he hath wherewithall, and this necessity they stretch and will have reach to his estate. A large field for a man to lose his conscience in: for when will a man say that he is not in some necessity, in respect of his estate and condition; and when will he be out of need to beare up his port? Men will make necessities enough, might this goe for good Doctrine. But dangerous it is, and the ground of it is most false: for (say they) by the law of nature all things are common, (mine and thine) came in after by law positive. Now say they, necessity dispenseth with all positive lawes, and makes the goods of another mine, and mine againe his; and so they say, that when a man is to fill up his necessities, doth gaine by use from another, indeed and in right it is but his owne, because then and in that case all things are common, and no man is after bound to restore that, which when he tooke it, was but his own. Write (false) upon these conclusions; for the truth is, that meere necessity of a mans person doth not take away propriety; in great extremitie for a man to take this or that, which is anothers, is to lay hands on that which is not ones owne: what ever it should have beene, had not *Adam* fallen, I enquire not; but since *Adams* fall, there is such a propriety of *Meum & Tuum*, that no necessity, be it never so urgent, can dissolve.

Tully

*Jure divino  
omnia sunt  
communis:  
Eccl. Aguin. 2  
2. q. 9. 66. a. 7  
Lumb Sent.  
14. D. 15.*

*Ferenda est  
magis omnis  
necessitas  
quam perpe-  
tranda est a-  
liquis iniqui-  
tas. Tamen  
aliud est de  
necessitate  
Peccare, ali-  
ud in abun-  
dantia; pau-  
per mendicium  
furtum facit,  
ex macie pro-  
cessit iniqui-  
tas. Aug. in  
Ps. 73.*

*Forſitan quĩ-  
piam dixerit,  
nonne igitur  
ſapiens, &c.  
Offic. 1. 3.  
1 Colloq. in  
IX tuopa-  
yia.*

*Antiochus  
Seleuci filius,  
contrahendis  
iñceſſis cum  
noñera nup-  
tiis e graviſ-  
ſimo evaſit  
morbo. Appia  
de Bel. Sy. i. 6.  
Plut. vi. 3. De-  
mor.*

*Tully* resolves the case thus, that say a man be on the point to starve, yet rather then he should take the least marter from another, he should rather famish, it beeng better to dye the death then violate any man for ones owne cause. *Erasmus* doth descant on this quiddity of the Schooles, what (saith he merrily and truly) is not theft, theft in case of necessity, nay, though one do it with a mind to make it good againe? say one must lose his life if he do not perjure himselfe, and bear false witnesse, doth that necessity make it no sinne? say one by committing adultery without offering violence to the person of the adulteresse, may save his owne life, doth the necessity of saving his own life make the adultery lawfull now? Put the case (saith he) that a man must dye or tell a lye? is it not a sinne in this case of necessity to lye? if then meere personall necessity doth not dispense with these Commandements, Thou shalt not lye, Not beare false witnesse, Not commit adultery: what colour of truth can there be in this, to affirme that any necessity whatsoever can make that law to be no law, when he saith, Thou shalt not steale. If necessity cannot make anothers wife at my command; no more can necessity make anothers goods mine owne. Gods Ten lawes are in the substance of them, the very lawes of nature: and by the Decalogue, there is in all cases of necessity still a propriety of goods; the argument in *Melancthon* is firme. The eight Commandement

ment is a naturall law, it stands *Jure Divino*; but by the eighth Commandement there is established a distinction between mine and thine, and so it concludes strongly, that propriety of things is not by law positive, but by law Divine and naturall. Moreover, if that community of things were a law of nature, it had been immutable, and all things should and ought to be common in all times and cases. Neither can any man shew, why the eighth Commandement being a law of nature, should be subject to be dispensed with by cases of necessity any more then any other, or all the ten Commandements. All the rest stand firme in the body of them against all necessities whatsoever, and therefore this.

Next, we prove our case out of the Word. There is a stealing for need (saith Solomon;) but if this be so, that need makes all things common, there can be no stealing for need, sith in cases of necessity, what ever a man takes to supply his need, he takes but his owne, say they. I am sorry then, that any Protestant should write and print that in this case, necessity taketh away all reason of sinning. This is but to close with *Bellarmino*, as though now in extream necessity it were (*alienum*) no longer.

The only objection worth the answering, is from *Matth. 12. 1.* where we read, that the Disciples being an hungred, did plucke and eat the eares of Corne, and that therefore (they doing well in it) it is a lawfull

*Quest. a Paulo Ebero  
profes. Georgio Mullero  
in 1552.  
Vid. Selat in  
2 Thef. c. 3. a.  
12.*

*Prov. 6. 30:*

And the law  
did count it  
to be done  
for need,  
though a  
man were a-  
ble to make  
fourfold re-  
stitution. *A-  
mes de conse.  
15. c. 1. sec.  
17. De ma-  
trim. lib. 1.  
c. 17.*



full thing to take that which is anothers in case of necessity.

The answer is, that this was not done by them on this ground, because necessity tooke away propriety, but because it was their *own*, they tooke it by the gift of God, who is the right and chiefe owner of all the creatures in the World. In *Deut. 23. 25.* God had given them a warrant so to doe in the Land of *Canaan*, and that things were not then made common by necessity, it is plaine by the words which follow in that very text, *But thou shalt not move a sickle unto thy neighbours standing corne*; which might have been done without offence to God, or wrong to man, if this were true which Jesuites teach; that in point of necessity, not onely in respect of ones person, but also in respect of ones condition, nothing is any mans, but all things are every mans: for the case may be, that a man and his family may be cast upon extreame need, that a sickle put in his neighbours corne, will not supply the hunger of him and his, so much as the plucking the eares of corne did stay the stomackes and the hunger of the Disciples; and yet I thinke that it was never held but as a thing forbidden by the Jewes by that law, for a man in never so great a necessity to put his sickle in his neighbours corne, and that a Jew was rather to famish then so to doe: which shewes the little truth that is in that assertion, that necessity makes things common amongst men.

men. The Disciples did it, because they had warrant and leave from God, who was the owner of that corne, and the law of God was on their side. And for our times, I doubt not but it is lawfull for one to plucke an apple, or to take and eare or so of corne and eat it, not onely for ones very need, but for ones delight and content. The equity of that iudiciall law of *Moses* saith somewhat, but my ground is, because a man in such cases hath an implicite and tacite consent; the owner sometimes is by when we plucke plums and apples or so, and we never aske him leave though he looke on, and in this case, he that saith not *no*, saith *yea*: and say he be absent, and we know not who is the owner neither: yet I thinke this lawfull, because we gave an interpretative consent; we have a morall perswasion, that were the owner by, hee would give us leave to plucke an eare, to catch a pearre, with heart and good will: which motion being in the heart of man, doth free him from any theft; and also we see it a (common) matter: which ordinariness of the thing helpesto make this good, that there is in all men a kinde of consent and leave, virtually given to all passengers, and the like to pluck an eare, an apple or apples, a plum, a pearre, or so: and this is warrant enough if it be not abused, to save the conscience of a man harmlesse, against the Law of God, Thou shalt not steale; here is no stealing, because here is a kinde of consent of

T

the

*In 'ege can-  
tum erat ut  
viator famo  
pressus pote-  
rat aut spicas  
carpere, aut  
novas refici-  
endi sui con-  
sa colligere,  
invito et in  
consulto Do-  
mino, I.C.  
Hist. par. 1.  
p. 402.*

the owner, though not actual, yet virtual and implicate; and such a tacite consent is enough, whether the fact be done before the owners face, or behind his back.

Againe, if *need* did make things so farre forth common as might satisfie our need; then where no need is, we sinne if we pluck a pearce or so: but we may lawfull doe it onely for delight, so also were this new Divinity right: in case of *need*, we might satisfie our soule even *against* the consent of the owner, he flatly forbidding us; for in their sense (who thus teach) we take but our *own*; all which is false; wherefore we must rather speake with the truth, and say that not onely for need, but for our very delight in the owners absence (in case he directly forbid us not) we may (I say) lawfully pluck an ear of corne or so, by verue of a common supposed consent (intimated in the equity of that law of *Moses*) which in such cases doth runne thorow the veines of all mankinde.

Lastly, I conceive this matter to be put past all peradventure, by the law of God once in force amongst the Jews: commanding the theefe stealing for very *need*, to make restitution to the fourth and fifth, and in a case to the seventh degree; and if selling all to his very shirt would not make up the summe, then by law he was to be sold and lose his liberty, to make restitution for the principall (not for the over-plus) of his theft. Now this

Exod. 22.1.  
2 Sam. 1. 26.  
Pro. 6. 30. 31.  
Deut. 24. 6.  
notat. on Pro.  
6. 30. 31.  
Ainw. 22.  
Exod. 22. 3.

this Law of God hath gone against sense: if *need* did dispence with propriety, and give a right and title to so much of ones neighbours substance as would serve to satisfie ones want: for I hope, reason it selfe is flat against it, that a man should be thus bound to make restitution for taking that which (by their Doctrine) is his *owne*; Aye, common understanding it selfe at the first sight is against it, that a man can be said to steal his *owne*, can stand bound by Gods Law, thus to restore his *owne*: and therefore to return home again, I conclude and say, that our maine point doth stand free and firme, *viz.* That albeit in case of *need* (as of some Orphans) a man take use, yet he is to make restitution: sith usury in the law of God and of conscience, carries a false finger: *need* is no salve; it only excuseth a *Tanto*, neither can the Jesuites or any else make any sound prooffe to the contrary.

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THE



# TENTATIONS:

Their { Nature,  
          { Danger,  
          { Cure,

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*The Third P A R T.*

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By *Richard Capel*, sometimes  
Fellow of *Magdalen Colledge*  
in *Oxford*.

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*The fifth Edition, corrected  
and enlarged.*

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LONDON,

Printed for *John Bartlet*, and are to be  
sold at the sign of the gilt Cup in the New-  
buildings, on the south side of *Pauls*,  
neer *St Austines Gate*, 1655.

TESTAMENTS

THE  
DAILY  
COURT

THE  
DAILY  
COURT

By Richard Capel, Esq.  
Fellow of Magdalen College  
in Oxford.

THE  
DAILY  
COURT

THE  
DAILY  
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# TENTATIONS:

Their } Nature,  
          } Danger,  
          } Cure.

## The third Part.



WE are now in this third part to treat of such Tentations, as do not use to stare in the faces of common Christians: but of such Tentations as startle the consciences of such Christians as are now perfect, as Saint Paul calls them in one place, and become *spirituall* in some great degree, as he means by that term in <sup>b</sup> another place. For when a man comes once to be very spirituall, to have an eye to see, and a sense to feel such things which before he made no care of, then his heart will ake at some faults, and his soul will smite at such things which before he used not to see to be any sins at all; or if he did, yet he felt no great bitternesse in them. Paul because he had much grace, and was incomparison of many now (as it were) all con-

T 2

science,

a 1 Cor. 2. 6.

In ter im-  
perfectos  
nonnulla  
obtegunt,  
nulla men-  
tionantur.

Aug. de vera  
relig. c. 28.

b 1 Cor. 3. 1.



Part 3.

science, and his conscience was (almost) all tenderness, a seeing, a speaking, a feeling, and a smiting conscience: therefore he did cry out for ordinary scapes, *O wretched man! a body of sin, a law in my members*: So Rom. 7. t 4. *I am carnall*: What, simply? No, but he had a quick eye, and saw too much flesh in himself: *sold under sin*: What, a slave to sin simply? No, no sin reigned in him, but sold in respect of his flesh, and in respect of his feeling; he felt abundance, it even wearied him out. *Abah sold himselfe to do evil*, Paul was sold under sin, he did not sell himself: *Abah sold himselfe to sin*, Paul was sold under sin. All this cry was not because his sins were so great, but because his heart was so good, and for that he had an extraordinary conscience of his owne. And thus it is (in our measure) with some now, who because they are come to be very heavenly, and exceeding spirituall, they finde great trouble for such matters, which others (though otherwise good people) make little or nothing of. But before we come to mention any particulars by name, I will first speake of an head or two, under which lie many branches.

CHAP.

## CHAP. I.

## Of lesser sinnes.

**I**T is false divinitie for a man to call any sin *little*, simply and without comparison. *Christ* indeed, *Matth* 5. 19. speaks of the least commandments, but he there speaks according to the opinion of the Pharisees, who held some and some of the chiefest commandments, to be but trifles. He speaks this not in his own phrase: He saith not [the least] but [any one of the least.] Now simply the least can be but one; wherefore speaking of many, he doth it according to the foolish and wicked opinion of the Pharisees: [any one of these least] *i. e.* such as in your divinity are counted the least. Sins cannot be little to him that thinks them little. But yet it is so, that some sins in relation to other sins, are farr lesse; and so some are great, and some are little. In this sense there are degrees of comparison in sins and sinning; and some have gone about to tell us which is the greatest sin of all: but which is of all sins the least, I do not find that any man hath been on that argument. 'Tis enough for us, that some sins are a great deale lesser then others, and the same sin is lesser in one, and at one time, then in another, and at another time. And these lesser sins, when they be of the least size of all, both for matter and manner, yet they may & will make a foul cry in the consciences of some men, who are come to that measure

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Saint Paul speaks of, *Ephes. 4. 13.* Wherefore, first we are to doe our best to avoid them; simply to be without them we cannot (for they are like lice, kill even all, yet presently more will breed, *Chrysost. serm. 9. in 6. ad Rom.*) but yet we are to stand as free as may be; and to that end consider but these things:

1. That the least that is, is sin, forbidden by the great God, and that on paine of damnation, and cost Christ his precious blood. No sin, be it ever so little, but hath in it all the nature of poyson. It is killing, it is damning. Be it but a peny, yet it hath the superscription and image of the Divell on it. It carrieth guile enough in the mouth of it to damne all the soules in the world, in case all the souls in the world were guilty of it. And what if Saint Paul put it on great sins, that they shut us out of Heaven? yet the least sin hath in it enough to doe the deed. His meaning is, that such great sinnes use not to be where grace is; and when they be done by such a man, they do turn away from him the light of Gods blessed face, cast for a time a cloud upon the countenance of the Lord, and they do distresse the heart of such a sinner vvith a terrible fear: but 'tis not so (eyer) vvith lesser sins, because they may and do use to scape a man vvithout his allowance, and God useth not to shew himself in his displeasure so against such sinners. Lesser are dampable, in and of themselves: greater sins are not only, but chiefly the sins vvich do draw out the anger of God; so that vve are to beware

1 Cor. 6. 9.  
c Tu qui dicis quia peccatum parvum est, velim scire quoties tale peccatum admittis, si tot parvulas plagas in corpore, & tot maculas aut scissuras in vestibus tuis fieri velis. *Aug. ser. 244. de temp.*

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beware most of great and foul faults, *the great transgression*, Psal. 19. 13. But yet small debts are dangerous, and so are many, nay one small sin; and sometimes there is the more danger, for that we think there is no danger. And such sins, of which we use to say, *it is but a little one*, we are more apt to allow, and consent unto, then to greater, and then, when such a sin is so committed, and after it is committed so allowed, there will follow in a tender conscience a maine out-cry. This being a common practice with the divell, to make us make too little of a little sin, when it is to be done, or while it is a doing, but after to make us make rather too much then too little of it. Consider then, not so much *what* it is which is forbidden, but *who* it is that forbids it, and *why*, and *what* is like to become of it: when Satan saith, do it, because it is a little sin, Answer, No, I will not do it, I dare not doe it, because it is a sin, and God will be very angry with me. (Nay, say) *I will not* do it, because it is a little sin, and God will be the more angry with me in case I prove *unfaithfull in a little*, especially if it be not a thing done in a haste, and I have time to ponder on the matter. *I must not*; it is a most unfaithfull thing to break with God for a little. Little sins carry with them but little temptation, and then a man shews much viciousnesse within, when he sins on a little tentation. 'Tis divellish to sin without a temptation, 'tis little lesse then divellish to sin on a little occasion. Many

f Luk. 16. 20.

g Psal. 116.  
11.

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times the lesse the temptation, the greater the sin. *Sauls* sin in not staying for *Samuel* was not so much in the matter; but it was much in the malice of it, and cost him dear: for though *Samuel* had not come at all, yet *Saul* should not have offered sacrifice, 1 *Sam.* 10. 8. Say, *The guilt is not little, when we therefore sin because the sin is little.*

2 Secondly, let us not be made such children as to thinke that we shall avoid some greater sin by yeelding unto some lesser; For a lesser makes way for a greater, and a lesser sin thus chosen and yeelded unto, is greater and worse then the great sin, had we fallen into it without such choice; a lesser sin allowed, being guiltier then a greater sin not allowed. Neither is it a little sin, to commit a little sin because it is a little sinne. Again, in case we give way to a lesser to avoid a greater, *in the course of our corrupt natur.*; we are in the way to doe the greater, and *in the course of Gods justice* we shall (a thousand to one) fall into the greater. For if we commit one sin to avoid another, it is but just we should avoid neither: the lesser might in it self have been avoided; but when a greater is made a punishment of a lesser, it cannot be avoided, except we turne the justice of God aside by stepping betwixt his justice and the guilt of the lesser sin by repentance.

Let us rather say, sin is not cured nor prevented by sin. Do not once think to avoid a greater sin by it; if thou shouldest, yet this little sin is little to thee no longer, but the wrath is great, and

and the danger great, and 'tisten to one, that if we will fall into the lesser, we shall fall into the greater, we having not the law in our hands to keep off sins as we please.

3 Thirdly, be not deceived, so as to think and say, It is but a little sin : or, They be but small, and it is not possible to avoid them. Take them together, and it is not possible but we shall sin some sins while we are here. 1. John 1. 8. If we say we have no sin, we deceive our selves, and the truth is not in us. He saith not, and <sup>h</sup> humility is not in us, but, and the truth is not in us, to shew, that he that saith he hath no sin, speaks not truth. But set them down one by one, and 'tis easier to avoid this or that lesser sin, then a greater. Simply not to sin we cannot; but name this or that sin, and we may avoid it. As not to eat at all we cannot, except we will starve our selves; but not to eat of this or that dish, we may. Grace within may, (and if we would) it would keep us easier from lesser infirmities then from greater sins. The reason why we are not kept from lesser, rather then from greater, is not because that grace in us may not do one with more ease then the other, but because first, God he it is who doth by his actuall assisting and preventing grace keepe us, and not our habits of grace within, [in, and of themselves:] and therefore one reason of this is, because he will, and doth suffer us to fall into lesser sins, but will not suffer us to fall into greater. So we have it in Deut. 18.

14. These Nations which thou shalt possess bearken

h Hoc non tantum humiliter dicitur, sed etiam veraciter: poterat enim Apostolus dicere, Si dixerimus quia non habemus peccatum, nos ipsos extollimus & inmissos in nobis non est; Sed cam ait nos ipsos decipimus, & verum in nobis non est, satis ostendit, eum quise dixerit non habere peccatum, non verum loqui, sed fallum. Concl. Mikviii. can. 6.

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bearkened unto Observers of times, and unto Diviners, but as for thee, the Lord thy God hath not [suffered] thee to doe so. It was not because they were better to God then the Nations, but because God was better to them. And God doth suffer us to fall into lesser sins rather then into greater sins, because lesser sins use not so to disturbe our peace, as greater sins doe; we having our discharge for them in our generall pardon of grace.

Secondly, we fall into lesser sins rather then into greater, because we do not take that heed of lesser sins which we doe of greater. We are foolish in this, and do think that lesser faults are veniall, and doe not deserve hell: and on these grounds it is that we hold out against greater, but not against lesser sins, albeit in and of it selfe it is easierto avoid the lesser; only lesser slips being very many, we doe not eye then so as we might. Again we pray more against great temptations than against lesser. For we dreame that of our selves we can resist the smaller and weaker temptations; whereas 'tis out of our power, without Gods speciall grace in a spirituall and gracious manner, to resist the least motion that is. So *Asa* sought God and prospered when that huge host came against him; but when a lesse army came, he did then look too much to his own power, and too little to Gods strength, and prospered not and fell to shifting. We must then be at it, and keep our spirits waking, and know that as we ought, so we may with weake graces preserve

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our selves from lesser sins. In a word, all in generall are not evitable: for while Reason is in her watch against one motion, another on a suddaine steps in, and surpriseth a man ere he is aware; but when they come one by one in single, it is easier by far to check a lesser then a greater motion, as being more avoidable. Think not that when I say a man cannot avoid all in generall, that I think or meane that therefore sins are not voluntary: for this is sufficient to make sin, to be voluntary, that we may and have power to avoid them in single (so *Aquinas*, 1. 2. q. 74. a. 3. ad 2<sup>m</sup>.) and one by one. And all this by a supply from heaven: for to avoid a sin as sin is a spirituall duty, a vertue, and to do any good (whether affirmative or negative, a good of commission or omission) we of our selves have no power.

Thus much for the meanes to avoid lesser sins. Now a word or two how to get off the trouble of mind that falls on the conscience of a spirituall man for lesser faults.

1. First, think it to be a blessed trouble, when we can find an aking conscience for lesser evils. It shewes that we are very tender and that we have much grace, a great deal of the spirit, much *light* that can see them, much *life* that can feel them, and can make *much* of that which others make *nothing* of. Thus trouble is mixed with joy, and it ends in comfort, sith it brings us to the maine ground of all comfort, that is, that wee are in the state of grace. Be thankfull that thou hast a *Dauids* heart, that  
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i Can. loc.  
com. l 12.  
c. 19.

k 'or  
right vic  
i.e. as men  
do at Fun-  
erals.  
Zeb. 12. 10.  
as one  
mourneth  
for his only  
Son.

can smite thee for a lap of *Sauls* garment: that thou hast a *Pauls* conscience, that can cry out and call himselfe *wretched man*, and sigh after death, not for greater crosses, but for lesser sins. This is a sure testimony of faith; onely we must see that it be not in hypocrisie, that we do it not in partiality. This were to straine at a Gnat; and we may know, that we doe not swallow a Camell, if we straine at a Camell first and most, and then straine at Gnats. Thus if we doe, happy we that have such troubles in our consciences, because such troubles breed and feed heavenly comforts. And what if troubles arise many together, for many lesser leakes in our soules? yet they do not exclude comfort quite, they doe onely suspend it for the present: and how suspend it? not in regard of the root, but of some fruit: as a sick man is seled, because he hath & knows he hath the possession of his estate, albeit for the present he have not the fruition: and he comforts himself in this, that he hopes he shall recover again, & feed again and enjoy himselfe in that he hath as well as ever. So *David* did stay his soul in this, that he knew he should be well in his soul again, *Psal. 42. 11*. Though now I do not, yet I shall yet praise him who is the health of my countenance; life and health will shew it self in my countenance againe. Right so such do mourne, and they are blessed. Blessed are they that <sup>k</sup> mourne. And why blessed? what? have they comfort? No, but they shall have, they shall be comforted. they are blessed that doe mourne,

mourn, not because they mourne, but because their mourning is some cause, and a signe that they shall be comforted. A man then may be a blessed man without comfort *in-hand* as long as he hath it *in hope*. A man should not for any thing desire to have his conscience to passe over lesser faults without some cry and some touch; it being our infirmity, that in troubles of heart we use to cry too much for greater, too little for lesser faults: yet (saying some frailties in the manner of our trouble of mind) this trouble of heart is (not indeed an happy thing, but it is) an happy signe.

2. Secondly, we must not judge of the sin altogether by the trouble we feel, for we are troubled more with horrors sometimes for lesser sins, then for far greater sins, <sup>m</sup> because we have a greater inclination to one sin then to another: and, as the <sup>n</sup> Philosopher observes, it is from the body, & the tempter thereof that some weaker passions and affections move us more then some stronger do: wherefore *our trouble must not be our judge*. It followes not, This sin doth trouble me least, therefore it is the least sin; this doth trouble me more, therefore it is the greater sin: but we must judge of the greatness and littleness of sin by the Word, and we must do what we can, that our trouble come chiefly from the right light of our mind, and not from the humour, the inclination, or dis-inclination of the body. Next, that our sorrow and trouble carry some proportion to our sins: and lastly, that we turn our sorrows upon

I Non tam  
certa quæ in  
manibus at-  
que ea quæ  
in spe.  
Chrys.  
Hom. de conc.  
Abram.

m Duran.  
l. 4. D. 32. 2.  
n Arist. de  
anima l. 1.  
c. 2.

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upon our sins, to crucifie them, because they so crucifie us; and then, when we finde that our little sins grow lesse and lesse, fewer and fewer, our trouble doth stand and run right, and we are happy men when our sins are made an occasion to cure themselves, when they eat out their own guilt and strength. There is no sin so little but it may grow lesse, and he is in the right who findes this use of his troubles for lesser sins, that they weaken under his trouble, & wear away daily. Thus little sins hurt not; but when they are *seene and allowed*, they hurt and damne; and I think some are in hell, who never committed such great sins, as some have done who are now in heaven.

n Arist. E-  
thi. l. 7. c. 7.

Lesser sins are of two kind: First, of *precipitancy* and haste, when a man ere he can consider the matter, is on a sudden by imprudency hurried away with some passion, & is in some sin ere he is aware: So he, [*I said in my Haste, all men are Lvsars.*] Secondly, of *infirmity*, when a man wrestles, and hath some time to fight it out against evill motions; but for want of breath and strength fals, and is (as *Saint Paul* was) in *some* captivity to the law of sin. This is worse then the former, because here a man hath while and space to look to himselfe; but in the former all is in an hurry: haste doth and marres all, and there is no time for one to be-think himself: And sins of infirmity having more of our nature, are more hard to cure then sudden hasty sins of precipitancy; but both are lesser sins & our point is meant of both.

o Rom. 7. 23

CHAP.

## CHAP. II.

*Of sins of Omission.*

**W**Hen a man is come to some height of grace, then he is wringed in his conscience, sometimes for doing his duties poorly, and sometimes for not doing them at all. It is an argument of a brave spirit to have an heart to ake, and to find ones blood to rise for omitting duties; and that not for custome, as boyes, who finde something within, when they passe their set times and forms of prayer, but when 'tis out of conscience. [How to know conscience from custome: 1. Custome causeth no trouble for failing in the manner, conscience doth; 2. Custome brings no strength in the doing of duties, conscience doth: 3. Custome holds not a man constant against tentations, conscience doth.] To mourn over our souls for sins of commission is not so much, sith sins of commission doe more quickly and more sharply check the conscience than sins of omission: for that in sins of commission there is both an act and a defect, but in sins of omission there is a defect onely. Again, sins of omission are against an affirmative law, which doth rather shew us our duty then check us for vice. And lastly, sins of commission doe presuppose the omission of some duty. Wherefore it is a note of a judgement rightly and clearly informed, and of an heart excellently steered with

p Duran. l. 2  
D. 36. q. 1.  
n. 4.

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with grace, when we cannot finde quiet after omitting duties, but are grieved at the very heart, when a duty is omitted; and that chiefest of all, when we finde little feeling in the very doing of such duties: for then it is faith which makes us tremble, and mourn for omitting such duties. Now if we dare not willingly omit duties. And when through infirmity we doe passe them over, our hearts are in a chafe for it, it is a signe that all is very wel with us within: and chiefly in case we do finde our conscience complaine for the omission of duties, which nature doth not convince us of: but they are duties onely because the Word saith so, and we know them to be duties, because in the Word we finde them so. Here now if we can feele trouble, because we omit the reading of the Word, the hearing of a Sermon, our duty in Prayers and in the Sacraments, beleeve it, it is a signe of a sound minde, of much grace, and of some growth in vertue. But in case we can take it to heart, when we doe our duties, that we do them no better, in no better manner; that we read the Word so cursorily; we pray indeed, but it is so coldly, we receive Sacraments when time serves, but it is but in forme, and for fashion, Now ( I say ) if we can weep within, and that betwixt God and our selves *without a witnesse*, not only for non-performance of duties, but for our unmannerly doing of them; beleeve it, this shewes not onely that such are holy, but very holy, and passing good men and women,  
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Albeit troubles for omission of duties be a good sign, yet he doth best still, not who hath least inward trouble, but who hath least cause; and therefore we are to beware, that we draw not needlesse troubles, nor spirituall brushes on our selves: attend and watch over our souls, that when the heart calls, and God calls, we do set about such duties as conscience doth require. As we must not make duties where God makes none; so we must not omit, and skip over such lessons as God doth command us to performe, lest God smite us with some pang of unbeleeffe, as he did *Thomas Dydimus* for being absent but once from an holy meeting of the Apostles (I thinke) on the Lords day. We do not know what may come of it when we misse a duty; 'tis to be expected that the next will be to fall into some sin of commission. Omission of our diet will breed diseases, so will omitting of duties breed noisom matter in the soul, and make worke for hell, or for the Physician of our souls; and so will doing duties poorly and formally breed ill juyce in the soul too as feeding without chewing doth in the body: this breeds the falling-sickness in the body, that falling away in the soul. We must dye the death, or take some strong physick. Naught is like to come of it when we seem to make conscience of committing sins, but not of omitting duties: one being an offence against God as well as the other. Let us then see to our matters, that we do what is required, because it is required, and as it is required,

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required, and *when* it is required, and then we shall have peace within: and when we have done our best, such is our frailty, that many things will scape us, and we shall through hast or heedlesnesse step over many a duty; but if we feel remorse and trouble of heart, we are in a good and excellent estate, very spirituall: onely we must beware that we rest not in our trouble, and think that that is all, but we must go farther. A sinfull thing it is, when we have omitted a duty, to thinke to make all amends with God and our consciences, by passing thorow the fire of some biting anguish for it: as though this inward bleeding had some merit in it. No, no, it must bring us farther: our troubles must draw us up to Christ. We must repent, and be truly and heartily sorry that we have broken with God; that we have not kept our selves up in doing our duties, and even vow unto him to be more strict *that way* against another time. Grieving without repenting, and repenting without obeying, comes to little. For a man dayly to accuse himselfe of many things, & to amend nothing, is to tempt the Lord. And for that we are more apt to omit duties then to commit sins, we are to use the more care, that we hold fast our resolution to performe our obedience to God, to omit nothing for any mans pleasure which God would have us to do. In no case are we to do an unlawfull act for fear, or favour, or at the command of man: but for duties we may upon the interposition of authority sometimes omit

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omit some things lawfull, but then they goe not for duties to be done *at this time*: and some are alwaies sick or crazie, and cannot do duties in publike, and of necessity must omit many duties in private. This is a crosse, not a sin, thus to omit duties, which we do not, because by reason of weaknesse we cannot do them. God doth by sicknesse call such to a more excellent duty, which is to suffer crosses and sicknesses with patience, when it is not because we will not, or care not, but because we cannot. The not doing of the duty in this case is a crosse, and not a sin. We must then see to it, that we doe not slubber over duties, and care not how they be done, so they be done; for he that doth duties the next way, the next will be, he will not do them at all; and when we come to omit duties, we *must*, and *will*, and *shall* commit sin. So the issue is, that when it is a duty, and a duty to be done *now* by us, we forfeit our peace in case we doe omit the least thing that is: every 9 title of Gods law being better worth then all the world. Wherefore for what is past mourn and spare not, but not as men without hope. The pardon is ready, and was made in Gods minde before ever we were made. We might dye in our sins the while, if when we have sinned we were to stay the providing of a pardon. Chirurgians have some generall plaisters ready to clap on on a sudden, lest the Patient dye ere he can make and provide his salve. God in Chriff hath all plaisters and pardons ready made and sealed:

9 Mat. 5. 18.



Part 3. he still offers, 'tis but for us to come and take the offer. As soon as a duty is omitted, and the wound begins to ache and fester, away to God, make peace with him, and all will end well. Sometimes wounds trouble us at first: sometimes again we feel nothing while we are hurt, we cannot tell whether we are hurt or not; but after the wound pays us. And so it is in sins of omission; at first, when it is omitted, we aile nothing, feele nothing: but when we pause, and blow upon it a while, the pang of a tender conscience will come upon us, and we shall finde it bitter. Wherefore goe on without interruption; we swim agaiſt the ſtream, loſe not a ſtroake. The more we faſt, the longer we may: the more we omit, the longer we may, and ſhall ſtill, except we return. O return, give not over ſo: Satan doth not meane it ſhall end thus. Let us get our pardon, make our peace, do our firſt works with advantage. Declining will ſteal upon us. Loſe not a meal. Do all that we are to do with all our heart. Do what we do, not onely to ſtop the mouth of conſcience, but to ſtop Gods mouth. Do all for matter, for manner, in obedience to him, becauſe he ſaith it, becauſe he wil have it ſo: then uſe our ſelves to it, & uſe is a great matter; and we ſhall find when conſcience & cuſtom come together, it muſt be a great matter which muſt put us by. And when it is rather weakneſs then negligence, which doth occaſion a default, our peace will hold, the quiet of our minde will not crack. Not but that the leaſt omiſſion

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of the least duty that is, is a sin, but it troubles not, because we have a pardon of course for dayly weakneses, included in that generall pardon which we have upon our generall repentance. And here we must see that our peace for such infirmities do result out of our generall acquittance, wherein all sins are contained, though none in particular named: and not because we think them to be but venial sins, and have a Pope in our belly, which makes us think that they do not deserve Gods anger. And in some others there is a quiet, because they judge of sin and desert by nature, and not by Scripture, and do conceit of God as of men; and because men do passe over light abuses and petty matters, therefore God also doth (think they) not count of them: but this is foolish divinity. For man is no way bound in justice to proceed against abuses offered him; and therefore small matters doing him no sensible hurt, he may and doth passe them over: but God hath tied himself in justice to enter his action against the least sin, and in law the penaley is hell. Besides, man being under a law, stands bound to skip over such offences against him, but God is under no law of any superior, but hath onely bound himself by a law of his own justice of his own making, to proceed against all sins, except he have satisfaction made him. The right is, that when we feel no grudging for such dayly infirmities (after all care had and used) it is because they do not stagger, nor cause us to doubt of our right to that great

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and generall pardon, written for us in blood, in the blood of the Lamb. *Draco*s laws were terrible, because written in blood; Christs pardons are comfortable, because written in blood: never did mother nurse her child with her own blood, as Christ doth us. Thus we see what our care is to be, that we omit *as few* duties as we can, and *as seldome* as 'tis possible: we see also what our comforts are to be, in case we fall into omission of a duty, and we smart for it; to wit, this smarting is a proofof our faith, a work of grace, and we shall come out in better case then ever, and we shall be more curious in observing, and careful in doing our duties ever hereafter.

Next, beware of delaying. *I delay not* (saith David) *to keepe thy Commandement, Psal. 119.* Delayes be dangerous; our hearts will coole, and our affections will fall down. It is good then to be doing while it is called *to day*, while it is called *now*. *Now, now, now*, saith David, *Psal. 118. 2, 3, 4.* There be three *nows*, and all to teach us that for ought we know *now* or never, to day or not at all; while the heart strikes, else our iron will cool. Satan hath little hope to prevail, should he put us to omit our duties quite when the clocke strikes, and therefore his skill is to urge us to put it off till another time as fitter and better: Do it anon, next hour, next day, next week (saith he:) and why not next yeer? Hereafter (saith he) it will be as well as now. This he saith indeed, but his meaning (by hereafter) is never: and he

he that is not fit to day, hath no promise but he shall be more unapt to morrow. We have neither God, nor our own hearts at command : & when we have lost the opportunity, God to correct us perhaps will not give us affections. The cocke within shall not crow to awaken us, the Sunne shall not shine, and then we are in danger to give over quite ; and if we come once to a totall omission of one duty, why not of another, and of another, and so of all ? and then farewell to us.

Againe, omission of a duty will bring us to commission of the sinne that is contrary to that duty. Men do sin and scandall, (*Psa'. 119. 11.*) Why ? because the Word is not in them. They killed Christ : Why ? because they *received not his Word*, *Jo n 8. 37.* And we feel that sinnes committed will give a fearfull blow to our consciences. Then he that would not come to that penance, as to be put to it in the court of his own conscience for committing of sins, that man must see to it, that he doe not omit duties ; or if he do, yet let him see to it, that he make all well again presently ; else the next will be, that he *will*, and *must*, and *shall* fall into the commission of sinne. The summe is, He that will not commit sinnes, let him not omit duties. First, God will scourge omitting of duties with suffering us to commit sinnes ; and so we *shall* sin. Secondly, omitting duties weakens us, lets Satan *in*, and corruption *out* ; and so we *will* sin. Thirdly, makes God in his justice to give us over ; and so we *must* sinne. Lastly,

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Lastly, when we have an extraordinary occasion come in, it is lawfull to omit for a turn or so, the doing of *ordinary* duties: only we must take two caveats.

1. First, that we double it, and make it up the next time; do twice as much as we were wont, and as our stint was.

2. Secondly, that we take it as a crosse that we are necessarily hindred. If a man make and take occasion to put by the doing of duties, the end will be naught; we are in danger to come from putting *by* duties, to put them *off* quite; But now if any occasion be put upon us, it is no sin to omit; but yet we must take it as a crosse. If we be glad that we have such occasion come in the way, that without sin we may omit a duty, it shews hypocrisie and deep corruption; but if we be sorry it falls out so, there is no hurt done. So, *Pray* (saith Christ) *that your flight be not on the Sabbath day*, *Matth.* 24. 20. Not but that it was lawfull, and no sin for a Jew to flie on the Sabbath day (for *Eliab* did flie forty dayes, and so of necessity five or six Sabbaths;) but yet they were to take it heavily, that (though by a just occasion) they might not enjoy their Sabbaths: so we are to grieve, that by a just occasion, we are put by the doing of our duties. It is no sin, but it is a crosse, that by the providence of God we are hindered and put to the losse of a duty; if we be glad of it, it shewes *much* corruption; if we take it as a crosse, it shewes *much* sanctification.

## CHAP. III.

*Of Covetousnesse.*

**C**ovetousnesse breeds a [temptation] and more [a snare. ] It draws us in, it holds us fast, when we are in. We think too well of this sin, and it useth not to vex us till we are brought to a sight and sense of it. God useth to give men over to some vexing sin, on purpose to be even with them for this sin. Temptations, base temptations of the seventh Commandment, are let out often to pay men for this sin of Covetousnesse, the worse sin of the two, take them both in the height of their degrees. For Lasciviousnesse (properly) is not, but Covetousnesse is Idolatry; not so much because the love of money makes money an Idol, (for so the Glutton makes his belly his god, but he doth not trust in his belly-cheer, he thinks not to be protected by his belly;) but the covetous person puts his trust in his money: and it is high Idolatry to make any Creature our confidence, as the Worldling saith to his wedg, Thou art my confidence; he thinks the better of his estate to Godward, and the safer to Manward, because he is rich. We finde that the Word is much against the sin of Covetousnesse: Page after page there be many sharpe invectives against worldlinesse, and all little enough to bring men to think it to be a sin, or such a sin as it is,

SECT.

## SECT. I.

*What Covetousnesse is.*

**L** Et your conversation (saith Saint Paul) be without Covetousnesse, Heb. 13. 4. How? Be content with such things as ye have. Why? The Lord hath said, he will not forsake us. So then Covetousness is, when we are not content with what we for the present have. O, but I have nothing! Yes, thou hast the Promise, and the Promise is all, and he that hath the Promise hath all. Have we more, have we lesse, have we little, have we nothing, yet by vertue of the promise we are to be content. Be content (saith Saint Paul) with food and rayment; under these two heads containing all necessities. In Reason and in Nature, he that hath necessities for back and belly, is to be content. Houses are not named, for that in those dayes they were to stand ready to run from place to place, and to leave house and all behind them. But in Divinity, and in the way of Faith, he that hath neither food, nor rayment, is to be content; for the Promise is virtually food, rayment, and all. But to come neere the matter, Covetousnesse doth not properly stand in getting, but in <sup>a</sup> keeping: For it is opposit to liberality; and Liberality is in giving: Wherefore Covetousnesse stands in *not giving*, in parting with nothing. He is greedy to get, but it is, that he may have to save and keep.

<sup>b</sup> Nor

<sup>a</sup> *Arist. Eth.*  
4. c. 1. Libe-  
rales dicun-  
tur qui dant  
qui vero  
non accipi-  
unt, non  
propter libe-  
ralitatem  
laudantur,  
sed potius  
propter  
justitiam.

*b* Nor covetous, nor extortioners, saith the Apostle plainly; differencing extortion (immoderate getting) from Covetousnesse, which consists in pinching and saving. So the Apostle, *1 Tim. 3. 3.* Not greedy of filthy lucre, not covetous. So that to be greedy to get filthy lucre, is not formally and properly Covetousnesse; but to be covetous *is to be all for sparing.* To get is an effect of Covetousnesse; to *save* is the life and nature of Covetousnesse. Hence men are more glad of a penny saved, then of a penny gotten. Wherefore their plea is to no purpose to stand upon it, that they are not covetous, because they rake not after that which is anothers, but only looke to their owne; whereas indeed he is the very covetous man, who is all for saving and sparing, and can part with nothing.

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b 1 Cor. 6. 10

### SECT. 3.

*That Covetousnesse is a great sin.*

**W**E must be convinced that Covetousnesse, I mean, That our Covetousnesse is a vice; for it holds something of a vertue, offrugality, which is not to waste that which one hath: And this makes us entertain thoughts that it is no vice; and we often say, That it is good to be a little worldly, a little covetousnesse we like well; which shews, that we do not indeed, and in heart, hold it to be a sin.

For



## Part 3.

e Juvenes  
vehementer  
appetunt  
delectatio-  
nes sensuum  
propter la-  
borem sue  
naturæ.  
Aquin. 1. 2.  
q. 32. a. 7. ad  
1m.

For if sin be naught, a little of sin cannot be good: As good say, a little poyson were good, so it be not too much. And so we finde, That men will rate at their children for spending, and are ready to turn them out of doors, if they be given unto waste; but if they be neer and pinching, then we like that too much: and I scarce know a man, who doth use to call upon his children, that they spare not, save not. I know e youth is rather addicted the other way, and is more subject to waste and consume, by reason that natural heat is quick and active in them; and therefore indeed, there is more fear and danger, that they prove prodigall, and turn wasters; and therefore the more may be said and done that way to youth: But the thing I press, is, That in case we see our children in their youth, to begin to be covetous and worldly, we call them good husbands, and are but too glad to see it so, and are too much pleased with them for it: Little do they think that worldliness is a most guiltful sin in respect of God, and most hurtfull in respect of men. Hark what the Word saith of it, *Ephes. 5. 5. It is Idolatry*, and idolatry is the first sin of the first Table: It is the roote of all evils, *1 Tim. 6. 10.* There is no evil but a worldly man will do it to save his purse. Thus *David, Psal. 119. 36. Incline mine heart unto thy testimonies*, and not unto Covetousnesse: he saith not, This or that testimony, but (as including all the Laws of God) he saith *testimonies*; to shew us, That Covetousnesse draws us away, not from some

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some only, but from all Gods Commandments. So St. Paul, *Where Covetousnesse is, there are many lusts*, 1 Tim. 6. 9. and many sorrows, 1 Tim. 6. 10. *It drowns men in perdition and destruction*, 1 Tim. 6. 9. And such a drowning the Greeke word signifies, as is almost past all hope & recovery. It is the bane of all society: Men cry out of it, because they would have none covetous, none rich but themselves. A hater he is of mankind; & he hates all poor, because they would beg something of him; and all rich, because they have riches which he would have. A covetous man would have all that all have. Thus speaks a noble Father. Such believe not the word, they trust neither God nor man. For he that trusts not God, cannot trust man. It robs God of that confidence we should have in him, & dependence we owe unto him; it turns a man from all the Commandments. Hence the Prophet David prays God to turn his heart to his Commandments, and not to Covetousnesse, Psal. 119. 36. For not onely we ought not, but as the phrase is, *we [cannot] serve God and Mammon*, Luke 16. 13. It is impossible for any sinner (as a sinner) to enter into the Kingdome of Heaven, Matth. 19. 26. But there is something in it, that it is said to be an impossible thing for a rich man, that is, A rich covetous man, to enter into Heaven: And perhaps this is thus delivered, because we do think that their riches will be a means to bring them to Heaven.<sup>3</sup> Therefore Christ, to repress such conceits, saith, *That it is not possible for a rich man to come*

Bu Di Colu.

d Chrys. In  
Mat. 26.  
hom. 81.

## Part 3.

to Heaven. Who then (say the Disciples) can he saved? Who then! which shews that the very Disciples themselves were sick of this disease, to think that if any went to Heaven, it were your rich men; dreaming that riches were a good helpe that way. They had no wealth, and therefore were they more apt to admire them, as not feeling what force is in them, to rob God of his flower, (his trust) which is due unto him from his creature: which Christ shews to be his meaning, when he addes what a hard thing it is to have riches, and not to trust in them. Wherefore it was an excellent prayer of that wise man, Prov. 30. 8, 9. Give me neither poverty nor riches, lest I be full and deny thee. The danger (as he shews) of poverty was much; lest I be poore and steal, and take the Name of God in vaine, either by denying the fact; or by opening the mouths of the wicked; but the danger of riches is more; Lest (saith he) I deny thee and say, Who is the Lord? which is far the greater offence of the two. To take the Name of God in vaine is naught, but to deny God is far worse. A convenient estate, betwixt famishing and surfeiting, is best for the soul, as being that condition, which (as Aristotle sayes and proves) is easiest of all to be subject to, and moderated by the rules of Reason. A man who hath no store of riches may be mecke, quiet, patient, hear, read Gods word, do all acts of Religion and devotion; as we see a meane estate was no hinderance to the Prophets and Apostles in the

the wayes of grace or glory; they did much good, and are in Heaven, (Chrylost. hom. 19. ad pop. Antioch.) so that a low estate is rather a furtherance, then any hinderance to Religion and Godlinesse. The sum is, that we stand convinced by the Word and Spirit, That Covetousnesse is a foul vice; and that our sparing more then needs is (in us) Covetousnesse, and that to spare more then needs, as well as to spend more then needs; will (as Solomon saith, Prov. 11. 24. bring us to poverty, and to worse then poverty. Wherefore, take heed and beware of Covetousnesse.

Lastly, this sin is great, because the temptation from the body is not great. Such have not that to say for themselves, which many other sinners have: The complexion of the body helps forward other sins (at least men thinke so:) A sanguine sappy body is thought to incline with some force to the sin of uncleannesse. Such again as are hot and dry of complexion, are most subject to choler, and Physicians are called, and used to drive away the edge of these humors: And in these matters it is true, That the manners of the mind doe much ay too much follow the humors of the body: But now for Covetousnesse, it holds little or nothing of the body; and covetous men themselves do not think nor say, that it is long of their complexion: and never yet did any go to Physicke for a Pill to purge out this covetous humor. Wherefore it is onely from the evill habit of the mind, and the depraved complexion

f Chrys. in  
Matth. 26.  
hom. 82.

Part 3.

complexion of the soul; and therefore this sin is so much the more culpable, in that it is not at all under the nature of our body, but onely under the corrupt humor of our will. We have medicines to purge choler, and to purge melancholy, but none to purge Covetousnesse; wherefore in this sin, the complexion of the body is onely a stander by, a meer looker on.

## SECT. 3.

*That all men are more or lesse  
covetous.*

**T**HERE is no man living, but is sickish at least of this disease. It grows in the flesh, and breeds in the bones of all. Some are given over to it: All are more or lesse given to it. One disease may take away the feeling of another: And so some think they are not covetous, because they feel it not; whereas perhaps pride and prodigality; perhaps something else doth master this disease, and keepe it under so, that such feele it not. And if you mark it, such as are transported with some other passion of vain glory or worse, doe shew much worldlinesse withall. You shall see how they trouble their own house, vexing at Servants, because they get no more, heaving at the Wife for that she saves no more. They about them are scarce

scarce quiet in their beds; and yet because there is predominant and prevailing in them some spending humor, forsooth they do think themselves, and others must think them to be free from Covetousnesse. Whereas in truth no man can simply wash himself from this corruption: and *Martin Luther* was out, when he said he stood free from covetousnesse. That rich Chuffe (*Luke 16. 19.*) was not in debt to his back or belly; his cloths were very rich the Text saith, *He was clothed in purple and fine linen* (a costly wear in those dayes:) the original is *ἐν πορφύρῃ καὶ ἰσσοῦς*, and it signifies a frequent change of suits: and for his fare, the Text saith, *He fared well and delicately*, and that not on high holy-dayes onely, but every day; the original is, *διὰ παντὸς ἡμέρας καμάρων*; that is, he kept a brave Table, he used great jollity in his feasts; he had variety of dishes and sauces, he took great delight in feasting himselfe and his friends too; so much *Janſonius* and *Beza* tell us the words in the original do import: and no question but his house, and gardens, and orchards, and wals, and arbours were according; he spared for no cost on himself, he cared not what he did spend on his pride and pomp: little did this man count himself, or the world count him for a Miser; he had the same in the country for a great house-keeper, and a brave Gentleman: But now see, the Word of God for all this scores him downe for a notorious Churl; and why? because he had nothing for *Lazarus* at his door, he could not abide

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beggars; the Text by Gods owne pen, Ver. 25. brands him for a more cruell person then his very dogs. So then although much is spent on bravery, but nothing left for *Lazarus*, there is much covetousnesse. It is a chief piece of originall sin, and they that take themselves to be free by nature are least free. For how can they be freed from it, sith they never in any particular wise prayed against it, or set the Word, or the threatning, or the promise against it? Sins use not of themselves, to cure themselves; but rather they doe multiply and increase, and grow on our hands; and 'tis our simplicity to think otherwise. And therefore such are in worst case of all, who did never set against this sin in any earnest, because they thought who ever was free from it, they were.

1. Poor men they passe it over to rich men, and alas what have they to be covetous of! as though it came from without. The Apostles were poor fellows, and had nothing to be covetous of, yet [take heed] is not enough, but *take heed and beware of Covetousnesse*, Luke 12. 15. He is a covetous man who loves money, though he hath no money: and I thinke that poor men are generally more covetous and worldly then rich. *The sluggard [lusteth] and hath nothing*, Pro. 13. 3. And the cause is, because they do not think that they are covetous, and therefore they pray not against it, and so get no power against it. Wherefore the oppression of a poor man (an effect of covetousnesse) is like

like



like a sweeping rain. (Prov. 28. 3.) some thunder-shower; they take all before them. Sith then it is a sin which is bred and born with them, except poor men be convinced of it, and use the means to cure it, they are deadly sicke of covetousnesse. Besides poor men feeling want, wonder at riches as at some excellent thing, whereas rich men finde by experience there is no such thing in riches.

2. Secondly, rich men, they think that they need not be covetous, they have enough. *Esau* indeed said so, and so did *Jacob*; but yet in the original *Esau's* enough is not the same with *Jacobs*: one said it and thought it, the other onely said it. But what doe riches serve for? Of all one would think that riches would cure a man of this disease of covetousnesse, if of any sin; and yet we finde that men are the worse this way, the more they have of the worlds goods; and fiell will put out fire, as soon as riches will extingnish worldlinesse. Therefore *Austine* in his two hundred and fiftie Sermon compares covetousnesse to fire, that (as fire) the more it hath devoured the more it would devour. Thus we see the passions of rich men are stronger after riches, then of poor men. We never read of any poor man sick unto death for anothers garden, as King *Ahab* took his bed for *Naboths* vineyard. And they were your rich men who suffered Moths to eat up their old garments rather then the poor should have them, *James* 5. 1. Indeed, if other matters doe concurre, and there be a like por-

n Gen 23.6.  
Esau's is  
לירב  
i.e. I have  
much. Jacobs  
verse 11.  
לרב  
i.e. I have al  
things.  
o Non sunt  
illæ veræ di-  
vitiæ, plus  
augent con-  
diratem ei  
qui eas pos-  
sident Aug.  
in Psal 223.



## Part 3.

p Plat. de  
Iust. l. 31.  
Dial. r. Arist.  
Rhet. L. 2.

q Chrys. ad  
pop. Antioch.  
hom. 71.

tion of reason and religion, the poor man hath the advantage of the rich. For the one, his desire is to have to *live*, and there is some limit and stint: but the desire of the rich is to *thrive*, and there is no limit nor end of that desire. It grows all upon fancy; and for certain, rich men are in greatest danger of all, there being more snares in a great estate then in a little estate. Of all they love riches most, when it is of their own getting, as we doe books of our own making, and men do children of their own begetting. Such also once knew what it was to be in want, and therefore they hugge their wealth when they have once gotten it (*Arist. Eth. l. 4. c. 1.*) and raised themselves by their wit, and care, and pains from a low to a full estate. Well, a state too big is troublesome, like a shoe too big, which hinders our gait as well as a shoe too little. All, both rich and poor, high and low, are so far covetous, as they have not got power against it by the word and promise, by faith and prayer.

## SECT. 4.

*That Covetousnesse is a dangerous temptation.*

**W**E read of the deceitfulness of riches *Matth 13. 22.* Nothing cozens a man so much. Men go on, and think no hurt, and as long as they make profit, they are pleased with it, that gain is godlinesse to them

and we (naturally) do so admire the things of this life, that we think God would never give riches to us, did he not love us. Where we love we bestow our wealth, and we thinke that whom God loveth he enricheth, and whom he enricheth he loveth. And a common speech it is with us, that God hath blessed such or such a man: I knew (say we) his beginning, and how wonderfully the Lord hath blessed him in a short time, and raised him to a great estate. And thus for a time the hearts of wise men are set upon riches. And therefore when men come to see with Gods eyes, this proves a terrible temptation. For what we are most vehement after, for that, when we come to some ripeness in grace, then we hear a new note. That which before was scarce a sin, nay almost a vertue, is now sin of a sins. What I, a Christian, one bound for Heaven, to be of an earthly mind! I thought I had the love of the Father, because I had the world at will: but now I see, I feel, I find to my cost, that such as love the world, *the love of the Father is not in them,* 1 John 2. 15. We cannot bring heaven and earth together. There is no mixing of heavenliness and worldliness. I am a man not worthy to look on God, or to have God look on me, that have set so much of the world. Now finde that men doe *blesse the covetous,* Psal. 30. *but the Lord abhorres them.* Now mens blessing them doth keepe them from a right sight of this their sin. And God hath given the over to many other noisome lusts, to make

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q Hab. 2. 6.

this lust of covetousnesse to be noisome to me. Ah wretched man, that have been an idolater now for so many yeers, and have made a God of the shels of the Tower, and have even lost the life of grace for a little day. And 'tis certain that this sin, when once it comes to be seen in its true and right colours, will stare a man in the face, and make an hideous cry in the conscience; and many a man hath been even at the pit of despaire for sucking so after the world, it being a sinne so contrary to God and godlinesse. And the longer we are couzened with the skill of hell, and held in the chains of this corruption, the worse it is when the ulcer breakes forth; and it puts a man even quite besides himselfe. He cannot pray for the world; there is no entrance for the Word because of the world: he can relish no talke but of buying and selling; getting and saving is all his life: he is followed with many dangerous lusts; he grows weary of life and light: & yet all this while a man may stand amongst men for a religious man. A drunkard and a very religious man one cannot be; but a worldly *Judas*, an earthworm and a very religious man one may be; I mean, one may be accounted so amongst men: chiefly, if so be that we do vent our covetousnesse, not so much in getting and haling from others, as in saving and keeping within the compasse of our owne; whereas a man may be extream worldly, (and is indeed most properly covetous) when he is all for saving, and

useth

useth no unlawfull wayes to gain and rake it from others. And this doth drench men in this earthly humour, that as long as all is but their own, they think all well; and thus they grow secure (though not safe) whereas not to give when we should is as bad a piece of covetousnesse, as to get where we should not. And when things come to a reckoning, alas the day that ever Christian soules should taste of such bitter sauce for seeking great things to themselves; and thereby they passe many a lamentable night when they finde out themselves to have been covetous, who did not once dream of it. Saint Paul calls this sin all that is naught. He can scant invent names bad enough for this wickednesse. *Idolatrie*: What else? *The root of all evils*, sets all lusts on fire: And lusts in beasts indeed are unruly, yet they are finite; but in men they are infinite. A *temptation*. What else? a *snare*; and more, *drowns men in perdition*. Is that all? No, and in *destruction* too; cloyes a man with many foolish and hurtfull lusts. They think they have all the wit who can get money, but their lusts are foolish lusts. They take money to be a great helpe, but it fills a man full of hurtfull lusts; hurtfull to others and to themselves: for such pierce themselves. How? *throw* (not with some only, but) *with many sorrows*: yea, and worse yet, for it makes some to erre from the truth; and it had been better for such never to have known the wayes of God. By all which we see what a great blow it must needs give to the conscience of a man

f Hippoc. ad Dem.

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of God, when he once sees himselfe to be over head and ears in this vice. Wherefore I conceive it to be a wise speech of the Apostle, *Fly these things,* 1 Timothy 6. 11. and of another, *The best coveting is to covet not to be covetous.*

## SECT. 5.

*How to be convinced of Covetousnesse.*

**I**F we will not convince our selves to our comfort, God will convince us to our iwo: and the conscience first or last shall be made to speake when we have little list to heare: Wherefore it is good to be before-hand. We must be made to see it; better now then hereafter. Be not afraid: What if the sight of this sin in the ugly face thereof, and in its particular colours will cost us some hot water? There is no danger, 'tis not the way to despaire: but to let all run, to refuse to look into the guiltines of this sin, to be afraid to account (now) with our consciences, is the way to bloody despair hereafter, to hang in hell, and to hang perhaps too on earth, before such come to hell. Satan tells us, that *now* to do it is the way to melancholy and despaire, that he may the better fill all full of blood and fire *at once* hereafter. Be *doing now*, and get to be convinced, not only *negatively*: as not to be able to deny it to be a sin, and that we in many particulars are

are very faulty, but *affirmatively* to be set down in it, to affirm, that it is a very great sin, and that we have our hearts and hands deepe in this transgression.

First, be willing to be convinced of the hainousnesse of this crime. Many are willing to be rich, and would indeed be loth to be covetous; but because rich they think they cannot be, except they be having & saving, therefore they think it fit and good to be neer: And for a world of particulars in buying and selling, they would leave them, they say, were they convinced, that they were covetous practices. Now they are not convinced, because they will not; not because the case is not plain enough, nor because there is not enough said to prove such and such courses in getting and saving to be notorious, and to favor strong of the Earth; but because they are at a point not to leave them, and therefore they will not be convinced: And this is, because (as the Apostle saith) *they will be rich*, 1 Tim. 6. 9. They are loth that their consciences should tell them that they live in sin. And we Divines do assure men, that it is not sin to them till they be convinced. This they catch at, and say, that they are not convinced; but our divinity is, when they would faine be convinced, but are not, not because they would not, but because they cannot; that in this case, ignorance and *non-convincement* doth help. But now when these men are not convinced, because they will not; as when the thing is plain, and carries convincement

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Negligentia  
addiicendi,  
vel voluntas  
non addiicen  
di. Durand. l.  
3. D. 12. q. 3.  
n. 3.

vincement in the mouth of it, in this case it is all one, as though they did what they were sure were a sin, and worse too: For their not being convinced hath much obstinacy and wilfulness in it; or at the best, this their ignorance comes out of too too much negligence. These help themselves with this, That they know some good Divines that hold such and such dealings to be lawfull, as to set or sell money, to sell for day, to marry for money, to enclose and depopulate: But that will be no answer to the conscience of a man, when it is opened. For there is scarce any sin, but a man may sin it, and say, He is not convinced of it to be a sin. For one Divine holds one thing to be lawfull, another good Scholar holds another thing to be lawfull; and so in the rest a man may pick matter out of several Divines, some one for one thing, and some one for another, to dispen-  
pence with (almost) every thing. Be willing then to be convinced, and the Spirit will convince us, That Covetousness is a sin, and that we are all too too worldly, and that in this earthly veine: *In many things we sin all, James 3. 2. in all for the manner, in many for the very matter.*

2. Secondly, it is not enough to be convinced; we must goe further. Convincement of it self is no note of saving grace. The Devil sins against convincement, & so do all who sin against knowledge and conscience; and such a sin of malice, and the sin against the Holy Ghost is therefore the worst sin of all, because

it



it is cleerly & flat againſt convincement. And therefore to be convinced is good, if it come to good, and prove good; if we fall to mourne and to forſake our earthly-mindedneſſe: But if when we are convinced, we ſin and grow rather worſe then better, run away with the bit in our mouths, then our ſin is the greater, and our caſe the worſer, becauſe we are convinced, it ſhews we are grown head-ſtrong. Wherefore with convincement, we muſt begin, but we muſt not end with it.

3. Thirdly, uſe meanes of being convinced that we are worldly and covetous; as by way of Faith to beleevē it, becauſe we are born in originall ſin, and that this is a great and a chief root in our originall ſin, *to luſt after the world*. It is an hereditary diſeaſe, a ſin lying deep in our nature; and when men have not killed it, or not crucified the world, the world muſt needs be their god. Diſeaſes that we are born with, are not cured with eaſe, as born blind, born deaf; ſo born covetous, born worldly: Therefore it is long ere one ſhall get power.

*I write unto you Fathers*, that is, Strong Chriſtians, *that you love not the world*, 1 Joh. 2.13. that is, No one thing of the world. So that a man may be a very mortified man, a Father, and yet be very ſubject to dote on the world. So thoſe who have done nothing to ſpeak of in any particular manner againſt this ſin of Covetouſneſſe, muſt needs be very full without any more queſtion. Every man, and every woman muſt ſay within themſelves, I

am



## Part 3.

Job 31.25.  
Vili velle e-  
mere, & care  
velle vende-  
re, revera  
vitium est.  
Aug. de Trin.  
l. 13. c. 52.

am a covetous man, a covetous woman, and the lesse I have felt it, the worse it is, and the more covetous I am: And if I look not to it betime, I shall feel it with a witnesse one day. Next, find out this disease by the fruits of it, as thus, I can joy when goods increase, I can grieve when I receive a losse in mine estate, I can finde my selfe a glad man, when I have a commodity to sell, if it be dear; if my servant, when he comes from town, sell cheaper then before, then I am sorry; if dearer, then I can be glad. O this is very Covetousnesse. Again, when a man is loth to part with his money to a good use; here is Covetousnesse. Men think themselves free, because they can pour out their money upon a feast, upon building, upon apparel, upon their children, upon worse; but say one can do all this, yet a man is but a true lover of himself; as Luke 16. 19. that rich man spent royally on himself; he was not in debt to his backe or belly, yet a very Churl. And why? did he not spend bravely? yes, on his own gallancy. Was not his purse ready? yes, to lay out upon his own humors: Why covetous then? because he had as lief almost see a Divil at his door, as Lazarus a begger, as I shewed before; and therefore by Gods own voyce, he was a very Chur!. And Nabal could feast (saith the Text) like a King, yet for all that, it was but a Misers feast. But if such an one can finde that a pound is ready this way, but Gods way (I mean) to give to the poor, to bestow on a good use, a pennay comes harder

harder then a pound : Here is Covetousnesse. Part 3.  
In the other case pride is stronger then Covetousness ; but when we can drop our blood as soon as our money, when it is directly and immediately on God, *this is to be covetous*. This I finde in my selfe, therefore I am hard and covetous, and the end will be naught, unlesse I mend my manners. But is it not lawfull to buy as cheap, and sell as dear as one can ? No. For this proposeth a most absurd end and scope of ones life, to be the possession of riches, which neither we nor others do rightly enjoy ; and upon this there useth to follow a violation of all Laws, both divine and humane. These actions of buying and selling must be ballanced, not onely by the strict rules of justice, but by the scales of equity, Mercy, and by that golden Rule sanctified by the golden Lips of Christ Jesus, Do as you would, and ought to desire to be done by : Buy of others, as you would sell to others ; and sell to others, as you would buy of others. The case is made to us by Cicero, an Heathen. A Fleet of Corn went from Italy to Rhodes, where was a dearth : One ship outsailes all the rest. The Question whether this ship might sell off the Corn, and not tell the people of Rhodes that many more ships were behind, bound for Rhodes, fraught with Corn. The light of nature taught the Heathen to teach us, That in honesty and conscience, the first ship was not to make gain of the advantage, but must and ought to acquaint the inhabitants of Rhodes, that many more ships laden

Part 3.

laden with Corn, would be with them very shortly.

4. Fourthly, be convinced in affection, as well as in judgment, not onely to see it to be a sin, and a sin in thee, but to hate it. Naturally *all the wayes of a man are cleane in his owne eyes, Prop. 16.2.* And though we say we are all sinners, yet when it comes to particulars, no natural men do acknowledge themselves to be sinners. A covetous man thinks all the world to be covetous, except himselfe; he hath reason for what he doth, to make the most of his own; he hath Nature and Scripture forsooth for it, to provide for his own: And Christ saith, *Let nothing be lost.* This hinders convincement in affection, in that we love the sin, because we love the fruit, the profit of it. The Law will convince the judgment, but it is the Gospell which doth convince the lust & the affection. The Spirit of Love doth convince; it is the Spirit of Power, *1 Tim. 2.7.* And this comes not by the works of the Law, but by the *hearing of Faith, Gal. 3.2.* to wit, By the Gospell. For by the Gospell we fall in love with God, with Christ, with the promises. Now a man must love something that is better then the world, else he cannot chuse but love the world. He must see a better commodity, a truer gain in God, else he will let his heart go after the earth: And he is to take more delight in Heaven, else he will have his delight in the earth. No man can long hold together without some principal matter (at least in his conceit) to rejoyce

joyce

Joyce in. For the reason why we do delight  
 in such poore matters (as the things of this  
 world are, being compared to the noble mind  
 of a man) is, is for that we have no better  
 things to take delight in. Children as long as  
 young, they are all for gambols, but when they  
 have more wit, then they delight themselves  
 in their fathers lands and goods; so, as long as  
 we are children in understanding, nothing de-  
 lights us but the earth, the earth: we admire  
 things below, and care not for things above;  
 but when we come to riper and better judge-  
 ment, then God shews us heaven; and after  
 we have gotten a true sight and reall taste of  
 heaven, the earth is our Idol no longer, all our  
 delight is in our inheritance above, (*Chrys. de*  
*communt. cordis, l. 3.*) Let us learne then to be  
 convinced in our affection of love: First,  
 That the matters here are not worthy our love.  
 Secondly, To know the things of heaven to be  
 infinitely better. Thirdly, to acknowledge a  
 soveraigne good in them. Fourthly, And to  
 get an assurance and a sound taste of them;  
 and then the world, and the things of the  
 world, will taste but dead in our hearts. Sweet  
 things spoyl the taste of one drink; and there  
 is a superexcellent, and a transcendent sweet-  
 nesse in the delights of the promises, which  
 when we have caught once, away then with  
 earthly profits, treasures, pleasures, delights.  
 All is but dung and wash, *Phil. 3. 8.* Honey  
 and the boney combe, is nothing to the content  
 and sweetnesse we finde in things above, *Psal.*

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19. 10. Some delight in the sweetnesse of things, as younger people. David tels them, that the word is sweeter then live honey dropping from the very combs; others again are all for the gain and profit that is to be made, as elder people. David in the same place tels them, that the Word is better and more to be desired; what, then silver? no then gold, yea then much gold. (ever so much he means) ay then *much fine gold*. 'Tis then because we have not tasted that the Lord is gracious, (1 Pet. 2. 3.) that we dote so on this world. If we had tasted deep of the heavenly gift, we would not be so liquorish after the world as we be, but would say with David, Psal. 119. 103. *The words are sweeter unto my taste, then honey to my mouth*: And, *I am now become a stranger in the earth, hide not thy Commandements from me*. Do not suffer me to hide my selfe from them, but reveal them to me [almost] whether I will or no. Look upward, and get acquaintance with heaven: Hunt after shadows and flies no longer, be for heaven alone. We strive to no purpose, and do but beat the ayre as long as we go about to take off our affection from things we see, till by Faith we see better. We must have our heaven in heaven, or else we shall set up our heaven here on the earth; see better things to be trusted unto, or else we shall make a god of this world, and trust to lying vanities rather then to nothing. So Moses, (Heb. 11. 24, 25, 26.) did not only [not seek] but as the Text saith [refused] to be called the son of

Pharaoh

*Pharaohs* daughter : And why ? to live in quiet ? to hide himselfe from the hurry of the Court ? No, but to suffer adversity with the people of God, ay and for the people of God too ; and all this because by faith he saw : what ? greater honour onely in it ? No ; but greater treasures, ay and greater pleasures too in the recompence of the reward. He saw a better commodity in the Court of Heaven, then in the Court of *Egypt*, and incomparably more to be got by Christ, then by *Pharaoh*. The affection of love being thus won, all other affections follow after accordingly : And though the judgment should carry the affection after it still, yet alwayes it doth not. For the affections can tell how to bribe the judgment, and with their smoke todazle the eye of our minde, and to woo away the last resolution of our judgement. For the understanding of a man is quicke, and turns almost at an instant ; and therefore to hold the understanding firme to the last, it is excellent to set our affections on things above, and then *e the wayes of life will be above to the wise*, (so saith *Solomon* the wise.) Fools be for things below, but wise men are all for things above ; above the common straine, above themselves, above the World ; they live in Heaven. Snares (saith a Father) lie below, not above. A Bird aloft is not in danger of the gin ; so it is with us when we are aloft in heavenly things. Upon an high tower, a man below, seems no bigger then a Crow ; so when we are on high in thoughts of heaven

ePro. 15. 24.

Part 3.

f Tert. de  
Præscript.  
c. 9. & 10.  
g Mat. 6. 3.

heaven (that holy hill) all earthly things shew small and little in our eyes. (So Chrysost. hom. 15. ad pop. Antioch.) Let us then *seeke* (and *finde*) the Kingdom of Heaven, and for other matters, matters of the world, they will *seek* us. Fall in love with heaven, and the things of heaven, and then we shall not love the world, nor the things of this world.

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### SECT. VI.

*How to be cured of Covetousnesse.*

**W**E must know that we can never be so healed of it, as not to finde and feele some bitter roots of it still ready to set our teeth on edge. *Let your conversation be without Covetousnesse.* What, simply? No Covetousness at all? That cannot be; but let not Covetousnesse *reign*. Let it not be in us in the guilt or in the power; in our consciences in the *guilt*, in our hearts and lives in the *power*. Be we as free from it as possibly we can, and when we have all done, say, I am too too covetous still; Lord have mercy on me. Now I am leaving the world, I am earthly still; now I am to be weaned, I am longing to suck the brest still; the longer I suck, the worse I am to be weaned. Christ must be our Advocate when we have done all, else we are gone, we are undone.

I. First,



I. First, we must know and confesse that we can neither pardon nor cure our selves. *Age* helps against many sins; here it doth hurt. For to shew us, that this sin is utterly against all reason, when we are old and leaving the world, why then we are worst in raging love to the world; we then sing loth to depart with this earth, when we see that a little will serve to bring us to our grave; and though we are ready to kisse the earth for age, yet then we are even sick after the world; nothing fits so merrily with us then as the world. One would think that when we have gotten that wisdom and experience to finde what the world is, *viz.* Lighter then vanity, we should then esteeme the lesse of the world; yet I know not how the hearts of good men do steal after the world strangely in their old age. Hence we see *Solomon*, and *Aha*, and *Uzziah* fell in their old age: Therefore it is certain age will not do it. Nor will *money* do it: For the more we have, the more we desire to have. What makes us set so much of money? One would think if riches would cure any sin, it should be Covetousnesse; and many desire it to stay the rage of this affection: but we see, that the richer, the harder, part with nothing, as *Dives*; like children with mouths full, and both hands full, yet they will rather spoyle it, then give away any: And therefore it is out of our hands, to heal this sickness. And many had made some cure, but that they went about it by their own strength; and then we see, the more we strive



Part 3. (leaving Christ out) the more covetous we are.

h Non est i-  
dem resur-  
gere a pec-  
cato, & ces-  
sare ab actu  
peccandi.  
Durand. l. 7.  
D. 38. q. 3. a5  
i Mat. 12. 45.

2. Secondly, we must goe to God, and to Christ, first to pardon it, and then to cure it; and we must begin at the Mote within; else if we lop off the acts and boughs, and let the root alone, a *h* *ceasing* there may be for a time, but no healing, no cure done. The love of money doth remain, and spring up it will again *i seven for one*. By Faith in Christ, and Prayer to Christ, suck the poyson out. Say, Ah Lord, I am so worldly, that I cannot tell what to make of my self, nor what to do with my selfe. Help, Lord, help quickly; take away the *stirg*, ease my conscience; take away the *strength*, ease mine heart; wash away the *filth*, purge my soul that I may live in thy sight; and then (but not till then) the Word and Ordinances will be sweet and good unto my soul.

3. Thirdly, go to the Bible, set the Word against this sin: The Word is as plain as may be against this vice; yet we see men passe plain places over: And it is no marvel, for Christ was often upon it, that his Kingdome was not of this world. He did shun all earthly pomp on purpose, and yet how did the Apostles themselves dream of a temporall Kingdome? And even then when Christ was pressing it hard, that his Kingdome was not of this world, yet then (I say) some of the chiefe Apostles would needs be great officers about him when he came to his Kingdome; and being reprov'd for it, and (I thinke) sorry for it; yet they

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they were at it againe and againe, no fewer times then thrice. They did not see the plain light, because it was an opinion that they had been bred in, and made for their purpose. We are loth to see what we would not have to be true, and to beleve things against our mind, be the places never so plain. And so it is with a world of particulars in Covetousnesse. The Word is cleer, and yet we see how the Apostles themselves did not see the meaning of what the Lord himselve spake very often in their hearing. Therefore the <sup>k</sup> Spirit must be had and used, else all will nor doe. The Word *cannot* work it without the Spirit; the Spirit *will* not without the Word; both joynd together they will do the deed. The heart when it is set upon by the converting and convincing Spirit of God, will yeeld to the Word. A man shall finde that (as other sins) so this sin of Covetousnesse will dye and wear away, now some and then some. It cannot stand before the Word and Spirit of God. In drunkennesse, and lasciviousnesse, and some other sins, reason may do somewhat: And men do thinke that a little drunkennesse is a sin; but with most a little worldlinesse goes for a vertue, and reason will plead hard for this sin. What! men must live as others do; the world is hard, and men must do as they may. There is no living as others do, that is, Growing rich in haste, except we doe as others do. Indeed till the hearts and wils of men be mastered by the Word and Spirit of God, a covetous man

k Joh. 16. 9.

## Part 3.

1 At (inqui-  
es) venerabi-  
lior apud  
homines sum  
pecuniis a-  
bundans, &  
plerisque ri-  
mendus: I-  
mo vero  
cunctis, di-  
uitibus, pau-  
peribus, la-  
borantibus,  
ceterisque  
huiusmodi  
hominibus  
facile con-  
temnendus.  
*Chry. hom. 84  
in Matth.*

m Gen. 9. 27.  
Illabi in a-  
nimam con-  
venit soli  
Deo. A. win.  
3. 7. 64. c. 1.

will have something to say. He will find one evasion, one distinction or other: And many heape up riches rather for that they would be 1 set off, and not left out, then for any thing else: Charge (saith Saint Paul, 1 Tim. 6. 17.) *them that are rich, that they be not high-minded.* Men get a fat purse to maintaine an high minde: But when the Spirit comes with its mighty worke, then *Here I am, Lord, speake; for thy Servant heareth,* (1 Sam. 3. 10.) there is an end of disputing: Satan himselfe hath no more to say. Nothing under Heaven can make the heart of man come downe, but the Spirit of God. Men speake but too true, when they say, That Preachers shall never perswade them from making the most of their own; that they will never beleeve such and such propositions, which conclude against their profit: I say, they speak but too true in this; for all the preaching in the world, without the worke of the Spirit, cannot reach the heart of a man in any sin, but chiefly not in this sin, which hideth in the very bottom of the heart. If the <sup>m</sup> Lord perswade *Japheth, Japheth* will and must yeild, but not till then.

4. Fourthly, desire to be pardoned and healed, that God may have the glory, that he may have the praise of all; and then in the second and third place, we may come to the other ends, as, that I might have rest in my minde, quiet in mine heart, and in mine house, and that I may finde a blessing from the Almighty;

Almighty; but the chief and main must be the glory of God: Else we serve our selves, and seeke our own respects. Excellent is that of Agur, *Give me not poverty* (so that God must give us to be poor, else all the world cannot make us poor) *lest I be poore and steal*, Prov. 30. 8. And what? befined? bemade to restore fourfold? be put into the goal? no, but, *lest I take the Name of God in vaine*: that is, cause men to think ill of God, to see me deny the fact to his shame and mine, that such a man (as I have shewed to be) should steal (a base sin.) This is the way to be cured; else, if we seeke our selves, or our own souls quiet in it, and doe not begin with the glory and honour of God, we are like to lose our labour, and to be as far off at the last, as at the first.

5. Fifthly, pray hard against this disease. It will come and rise in our hearts amain. The motions of it do so please, that they are up and past ere they are discerned, without great care. We are to pray to God to give us a sight of this disease in the motions of it, that we may by his Grace suppress it ere it rise to its height: And prayer will make us give over to be covetous; but pray in and with the spirit, and the Spirit (as it is in the originall, *Rom. 8. 26.*) *lifts with us, and before us*, in our prayers.

6. Sixthly, let us exercise our selves in the acts of giving and lending. For sometimes it is a greater worke of mercy to lend then to

Σοφία  
λαμβάνει  
πάλιν.

Part 3.  
• Eccl. 11. 2.

give. Give much, give often : • Give (not a little, but) a portion (not to a few only, but) to seven, and also to eight. And, To him that hath shall be given, Matth. 25. 29. that is, To him that useth that he hath, shall be more given. He doth not say he shall have more, but more shall be given. In morall habits, the act, and exercise, and use of those habits, do intend and increase the habits by the force of a customary use of the actions of those habits; as to inure ones selfe to temperate courses, doth increase the vertue, and augment the habit of temperance, because there be seeds of such vertues in our nature to be fetched out. But it is not so in Graces, in supernatural habits of Spiritual and Theological vertues. For they are of meer gift, by infusion from Heaven, not onely in the habits themselves, but in the degrees and increase of them, and not by eduction from any power preexistent, or disposition coexistent in our nature. We have of our selves no hand in getting, or in increasing Spirituall vertues and supernatural habits; only the promise is for us, that in case we do exercise our selves in the duties and actions of any graces, God hath bound himselfe to preserve them, to adde unto them, to increase them, to put more unto the heap, and to cast in some more degrees of holinesse into the old store. Hence it is (I think) that in Luke 19. 16. it is not said, They [the men] gained ten pound, but thy pound [the thing] hath gained ten pounds.

So Paul, 1 Cor. 15. 10. yet not I, but the grace of God which was with me, or, as the Greek hath it, *which [is] with me*. So that God out of his meer grace gives all, and doth do all. *He gives all*. So Paul, What hast thou (*i. e.* what good thing hast thou) that thou hast not received? *He doth all*. So Paul, All our sufficiency is of God; of our selves we can do nothing: *q. d.* what good thing dost thou that thou hast not received power and grace from God to do? We must then inure our hearts and hands to give; And *as it is a moral vertue*, it will increase by the force and strength of morall exercise: and *as it is a divine quality*, so we shall have more by the meere gift and promise of God. *The increase is the<sup>n</sup> gift of God*, 1 Cor. 3. 7. Use makes mastery, and exercise doth make us do things with ease and delight. There is nothing lost by giving: *We shall finde it*, saith Solomon, Eccles. 11. 1. But when? *After many dayes*. Cast thy bread upon the Waters. As good (say we) throw it down Thames, we shall never see it again. Yes, that we shall one day. What if after many dayes? yet at last, and at the best it shall be found. How many the Word saith not; but 'tis enough<sup>r</sup> that we have a promise that we shall be payed for giving, and for staying too. yet all out of meer mercy: *Blessed are the mercifull, for they obtaine* (not merit, but) *mercy*, Matth. 5. 7. Were there no reward proposed and promised, yet this were enough to move us to give, for that it is an honour to be an instrument

n Minister  
non dat vi-  
tam mortu-  
qui incre-  
mentum non  
potest dare  
vivo.

Aug. cont. e-  
pist. Parm.  
l. 2 c. 14.

Part 3.

strument of Gods glory. We think it a great favour in case we may be for the honour of our Sovereigne Lord the King, albeit we gain not a groat by it, but venture life and all: but now sith we hereby shall not onely be a means to glorifie God, but even in this life to reward our selves also, Give therefore a portion to seven, and also to eight. Care not how much portion we give, nor to how many (in case we begger not our selves by it.) For the Canon law teacheth us, that a man is not bound to give away all his estate from his wife and children, no not to the Church (17. q. 4. can. 43. *quicumq;* 2 Cor. 8. 13. ) No nor in the case of restitution, neither is a man bound (saith the same Law) to defraud himselfe of daily bread ( *Extra desolat. cap. Odoard. Scot. 4. sent. dist. 15. q. 2.* ) And *Salvian* ( no friend to covetousnesse ) holds that we are not bound to give all we have, but all we ought ( *De Avarit. l. 1.*  ) i.e. what is needfull and fit, according to the rules of true reason and pure religion.

O but I doe best to keep that I have against hereafter. Who knows what dayes may come?

Ay, because evil dayes are like to come on the earth: what therefore? hide all? give nothing? No, no, give the rather: for (saith *Solomon*, *Eccle. 11. 2.* ) *Thou knowest not what evill may come on the earth:* Therefore give liberally, it being the best way to provide against the evil to come. <sup>a</sup> Better it is (saied *Christ* often) to give then

<sup>a</sup> *A. 10. 35.*

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then to receive. We think it better to receive a pound then to give a penny, and we are all for receiving: but it is far better to give, better for us, better for such as do receive. Yet <sup>b</sup> we must not therefore give, because we would find an increase by it in the latter end; that were to serve our selves upon God, to give a purpose that he should give us again, and we get by the bargain: but in case we should never see penny again, yet we must give, and give, and give our selves over to giving, and expect our reward in heaven. Now God in a second and third place, to help our infirmities hath promised us, that *our seed shall multiply upon the earth*. It is a sowing, and the more seed we sow, the greater crop we shall have, and we shall have heaven and earth too, as far as is good and fit for us to have, and for God to give. Ay, giving is so rare and admirable a piece of service, that such as have nothing but what they <sup>c</sup> earn, must work a little the harder, that they may have to give to such as lack. And what if we our selves do feel some lack, and are in need? yet we are like to meet with such as need more then we doe, and to them we must give somewhat of that we get by our fingers ends. Besides, this giving increaseth love, not only from them to us to whom we give, but cheifly from us to them to whom we do give. We do truly and heartily love such as we give unto, more then they do or can love us that do give unto them. For as we hate such as the objects of our sin and wrong, to whom we doe any hurt,

<sup>b</sup> Si ea quæ perdidisti dupla quæris recipere, & ideo Deum laudas, de cupiditate, laudas non de charitate. Aug. de Symb. Si dans eleemosinam hic retributionem quæris, est questus, non eleemosyna, Chryf. hom. 26. ad pop. Antioch.

<sup>c</sup> Eph. 4. 28. Act. 20. 34.

<sup>d</sup> Arist. Eth. 1. 7. c. 9. & Magn. Moral. 1. 2. c. 12.



## Part 3.

e Pl. 41. 1.  
 si. e. qui  
 preoccupat  
 vocem peti-  
 turi, Aug. in  
 in Psal. 10. 3.

g Pl. 41. 3.

hurt, from whom we take any thing : as a  
 lying tongue bates those that are afflicted by it,  
 Prov. 26. 28. so on the other side, we love  
 those to whom we do give much, as the objects  
 of our vertues. As our Creator God loves us  
 because he makes us, so we do (as it were) set  
 them up and make them; and we love our  
 children to whom we do good more then they  
 can love us. It is a blessed thing to receive  
 when a man hath need; but 'tis a more blessed  
 thing to give then to receive. *Blessed* (saith  
 the Prophet David) *is he that considereth the*  
*poore.* What? to say, Alas poor man! the  
 world is hard with him, I would there were  
 a course taken to do him good. No, no, but so  
 to consider him as to give; to give till the poor  
 man be satisfied, to draw out ones sheafe, ay  
 ones very soule to the hungry. But what if  
 troubles should come? were it not better to  
 keep money by one? Money will not deliver  
 one. It may be an occasion to endanger one,  
 to bring one in rather then to helpe one  
 out of trouble: but if a man be a mercifull  
 man, *God will deliver him*, either by himself, or  
 by some other man or matter. Ay, but what  
 if sicknesse come? Why, the *Lord will strengthen him in the bed of a languishing*: and, which  
 is a great ease and kindnesse, God (as is were)  
 himselfe will *make his bed in his sicknesse*. Here  
 poor people have the advantage: such must  
 not say, Alas, I am a poor woman, what  
 workes of mercy can I do? for they are they  
 who can best make the beds of sicke folke;  
 which

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which we see is a great act of mercy, in that it is said, that *the Lord himselfe will make their beds in their sicknesse*. And there are none so poor but they may *make the beds* of the sick. This made Saint <sup>h</sup> Paul refuse to receive, but ready to give. This stood for Saint Pauls comfort: *I have* (said he) *coveted no mans silver*, *Act. 20. 33*. He said not that he had not taken any thing from any man, but that he had not so much as *coveted* any thing that was anothers.

h Phil. 4. 17.

Again, we are not onely to be *liberall*, but in case there be occasion we are to be *munificent* also. For he is covetous, not only who is not liberal, but he also who is not in some cases munificent. And so they were commended by Gods owne pen, who bought Unguents and costly spices to embalme the body of Christ after the manner of Princes and Grandees. Therefore we must not onely doe things for *need*, but for *state* and for honour; chiefly sith God is not only liberall, but bountifull and munificent to us. I speak of such as are able; for we may not stretch beyond our staple, and spoyle all. I must not make my self poor to keep another from being poor; throw my self into the same degree of need, to helpe another in and against his need. The <sup>h</sup> widow who cast in all she had, binds us not by her example, because what she did give, she gave it rather to and for the service of God then to the poor: it was Gods box, not to the poors box, she gave all that she had. So that we may give all

i Luk. 23: 56.

k Mar. 12.  
43: 44

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all to maintain and hold up Gods worship, but not so in giving to the poor. Her example was admirable to free her from covetousnesse, who could part with all to and for the Lord; chiefly she being a woman, a sex through the weaknesse and fears of that sex, more subject to be covetous then man. The Parable is under the name of a Woman (not of a man) who tooke such pains to look out the lost groat. Howsoever when the case doth require, and our estate will bear it, we must not only be liberall, but munificent: which is not only an higher step in the same vertue, but another superiour vertue of another kind; for liberality and munificency do differ in the *species* and very nature; they make two vertues, nor two degrees of one and the same vertue. To conclude, the rule is, That an excellent and ready way to be able to get money out of our fingers, is to accustom our selves to give much and often. And as corruption and custom meeting together, work very forcibly in sins; so in duties where grace and custom joyn hands, there we finde the worke to be done with delight and ease; and such prove at last to become to be *givers without grudging*, 1 Pet. 4. 9. Liberality is a vertue which is onely of all vertues is above envy. Some doe discommend such as are just, but all commend the liberal and bountifull man, because all may get *by him*; and therefore we have the advantage of it, that we may study to shew our selves liberall, and not be vexed with the evill eye of any, but rather have

I Amantur  
sane maxi-  
me liberales  
inter eos qui  
virtute præ-  
diti sunt,  
profunt e-  
nim. *Arist.*  
*Ethi. 3. 4. c. 1.*

have thanks from God and man: therefore give without grudging, and (as Saint Paul hath it, *Rom. 12. 8.*) *with cheerfulness; and of a ready mind,* 2 *Cor. 8. 19.* and if the mind be ready, the purse will be ready.

SECT. VII.

*Why, and to whom we must give.*

**T**O all, but chiefly to the poor, such as are in need: and need in a case, or in some one particular point, may be fall a rich man. But when men doe make their own need, and through pride or folly do occasion their own occasions and wants, and do desire us that we should give or lend, here we are to withhold, and not to feed the lusts and humours of men: For in such diseases rank feeding doth hurt. But when there is a true and reall need, which God makes, and they themselves do not make, and cannot of themselves put off, here we are to give and spare not. Give to them that need, to keep them from need, and so by consequence from sin. For who knows what need may force a man to doe? Now need is not onely for the belly, but for the back also, ay and for firing also. Wood was a wonder<sup>a</sup> heretofore to be sold an a rate, but now poor people have most, to doe to get fire. For they may get a small piece of money to buy a loaf, but cannot get so much together as to buy and get home a load

<sup>a</sup> Lam. 5. 4.

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load of wood. Besides, there is an use for a poor body to aske a piece of bread, or an old garment: but to come to ones door and to aske for a faggot, a billet, or so, were strange. And therefore it were to be wished that men would shew their mercy in this case, to provide for poor people, lest they steal and take the Name of God in vaine. Neither must we take delight in it when we have occasion to save our selves from giving; if there be any occasion come in why lawfully we may, and (perhaps) we must forbear (as not to give when we see them cast it away on drink) but a liberal heart should take it as a crosse; and we are covetous and out of the way, if we find that our hearts are glad that we have just occasion (at this present) not to give, and so may (as we think) save our money and our consciences also; this is covetousnesse. As also when a man doth give because he dares not chuse, but gives to a poor body for fear of his own conscience, & would rather then any thing that his conscience would give him leave not to give, but to get & save as others do: here is too much covetousnesse; and therefore when we meet with fit men, we must be glad that we have means and occasion to give to seven and to eight: ay and in cases that be thereafter, we must give beyond our ordinary ability; give even almost all away, as <sup>b</sup> Christ intimates, to a cup of cold water; and there is <sup>c</sup> none but hath a dish of water to give; yea cold water, as not to be able to be at the <sup>d</sup> charge of heating it. If it be

<sup>b</sup> Mat. 10. 42

<sup>c</sup> Chrys.

hom. 42. ad

pop. Anti-

och.

<sup>d</sup> Quod sig-

num non ha-

buerit unde

calefaceret

aquam. Aug.

in Psal. 125.

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be but a cup of cold water in that hot climate, it is accepted, in and through the promise, which is *Amen* in Christ. Heaven is to be had for little or nothing, for a sigh, for a *cup of Water*. Wherefore it is a great gift of God when a man hath a free heart, and can be master of his purse, and can turn that he hath the right way; it being considerable, that the Lord is said to punish in *p* all the Parables of that nature in the Gospell, such as doe abuse their substance, either in too much wasting or sparing; albeit our greatest danger doth lie in *sparing*: This being also proper to this sin of Covetousness, that whereas in other vices the excess is hardest to cure; here the *defect* is most incurable, it being by oddes more easie to cure a waster then a saver; and the rather, because it doth partake much of frugality, which is a vertue we all admire.

o August.  
hom. 13.

p Chrys.  
hom. 34. ad  
pop. Antioch

q Suus cui-  
que modus  
est, tamen  
magis offen-  
dit nimium  
quam pa-  
rum. Cic. de  
Orat. l. 1.

SECT. 8.

*A remouall of such shews as men have,  
why they may be worldly.*

**T**He heart of man is *r* deceitfull and wicked  
above all things, and the wit of man is  
about to excuse or defend what ever pleaseth  
us. If we cannot say, *It is not done*, then the  
next is to say, *It is no sin*, it is rather a vertue  
then a fault. Thus we see how sin makes men  
to fall into errors a purpose, to quiet the con-  
science.

r Jer. 17.9.7  
כקב &  
זכר  
import  
crooked,  
crafty, de-  
ceitfull,  
wretched,  
desperately  
sick unto  
death.

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f Mat. 8. 15.  
& 16. 6.

Mat. 15:  
4, 5, 6  
u Mat. 22. 17

x Mat. 23. 14

science. As *Herod* fell into the heresie of the *Sadduces*, tha there was no being after this life, that death did end it selfe and all, and that there was no pleasure nor paine after death, and all to stupifie his conscience for the murther of *John the Baptist*. Thus men make it their Religion to be irreligious, and pretend conscience in their own divinity, and all to be of no conscience at all. Sodoth this sin of Covetousnesse; it makes men coyne false doctrines a purpose to get or save money: As usury to be no sinne, to sell for time to be no fault, to make the most of ones own to be frugality and thrift; to suffer nothing (no not the paring of ones nailes) to be lost, is (in their conceit) to follow the counsell of our Lord *Jesus*. So the Pharisees made it a matter of conscience, that children should starve their owne Parents to give to their box. So the Pharisees would most willingly pay *Cesar* his due, were it (forsooth) a thing lawfull, sith it was once dedicated unto God. And thus when it was Covetousnesse, they would faine have it seeme to be Conscience; which made them question the lawfulness of paying tribute unto *Cesar*. But fie upon that branch of Covetousnesse, which stinkes as bad as hell, when under a pretence of *long prayers*, they would like a Whale devoure whole houses. Of whom? Of Widows: not of Virgins or Wives, who were under covert of their Parents or Husbands; but widows, weak for their sex, and lying open to their spoyle, because they have what they have

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3, Rom. 2, 21

have at their own disposing. And who be they who thus devour and eat up widows? why the Scribes and Pharisees, the great Rabbies of that age, who used in their Pulpits to preach against covetousnesse in others: (A great aggravation of their sin.) And what did they devour? not their money and purses onely, no, nor their beds under them onely, but their whole houses, And why must they sweep stakes thus? Under pretence (saith the Text) of their long prayers: i. e. Making them beleieve they should have great benefit by such long prayers: insomuch, that all that ever the Widows had must be all little enough to make them amends for the good they should receive by their prayers. Thus they made whole houses the price of their prayers; which hypocrisie of theirs made their sinne the greater: And they did (saith Christ) receive the greater damnation. Let him goe then for the worst of covetous men, who makes Religion a means to devour others, and a cloak for his Covetousnesse. And again, there is a vile deceit, when we will be very mercifull, and give something liberally, a purpose because we thinke God will take notice of us, and bless us, and make us rich. Thus men abuse God and honest dealing, a purpose to serve their covetous dealings. We must then beware, that Religion be not made a cover for our Covetousnesse, and that we do not say or think that it is conscience, when it is Covetousness and nothing else. And this deceit such are most subject to, who are religiously given.



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Many pretences else men catch at to cover this filthy cup; as, to have wherewith to do good to others: whereas, the more a man hath, commonly the lesse good he doth. Christ and his Apostles did most good this way in providing for poor people, and poor Churches, and yet they were poore. For it is the love (not the lacke) of money that makes men Churls; and the more money we have, the more we use to love it, and the lesse willing we are to part with it. Moreover, it is forsooth against Gods Law, say they, to give to beggers. And why? There must saith the Text (say they) be no beggers in Israel: But where is that Text? not in the Bible that I know of. 1 Sam. 2. 8. we read, that the Lord lifteth up the *begger* out of the dunghill, and so should we: where the Hebrew signifies begger, as begger is distinguished from poore; and the Greeke word in the New Testament, which is commonly translated poor, signifies a begger properly and strictly. *The poor* (i. e. the begger) *you have alwayes with you.* Lazarus a begger, Bartimeus a begger, and others were beggers. a David saw none for his time onely; so Saint Austin expounds that place of what David saw by experience under his government in his owne dayes. Strange not at it, that I speake thus of beggers; for Christ and his Disciples relieved them in the high-ways and streets: and Acts 3. 2. there was a Creeple made a dayly practice of it, to beg at the Church door, as the people came day to the holy

2 Mat. 26. 11  
 πωχὸς  
 Tere. adu. l. 1.  
 Marcel. l. 4.  
 c. 14.

2 Plā. 37:25.

holy assemblies (which were daily in the Apostles dayes.) This poor lame Creature asked an alms of *Peter* and *John*: And what? do they call for a Constable? No, but they both fastned their eyes on him; which made the beggerman to expect an alms; but *Peter*, verse 6. said, Silver and Gold I have none. He seems, saith Saint *Jerome*, to glory in it (*De vita Cleric. ad Nepot.*) nor had he any thing to make money of: For if he had to sell, sell something we must, saith Saint *Austine*, to relieve the poore, rather then they should perish (in *Psalm* 78.) we may well gather that *Peter* meant, That if he had had silver or gold, the poor Creeple should have had some. So that Saint *Peter* thought that gold is not too good for some common beggers. A Creeple begging at the Temple door, should even eat gold (as we say) if Saint *Peter* had had any. It was (I know) a great defect in that Commonwealth, that it was come to this pass, that poor people must starve or beg: They had Lawes made by God to helpe this, but they stood for dead: And we have excellent Laws to prevent this with us; one part, to have a whipping post, is much heeded; the other part to have sufficient provision made, is too much neglected. There be Over-seers indeed, but how many of them are overseen in seeing to the poor, we all see; and many of them had need of Over-seers to oversee them again, and their over-sights: And the poor are in misery the while, when their life and livelihood must depend on

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the consciences of many, who would sell their souls if any would buy them. Were there a fit choice made, and sufficient care taken to provide for the poor, that none needed to beg, we should have a golden time; but as matters are handled, beggers must be fed with alms, or else many persons and families must starve. In a word, when they may have work, and sufficient pay for their worke, and will not, the Apostle is peremptory, Let not such eat: We must not give to such (but in case of imminent necessity to save them alive.) But now for such as cannot worke for age, too young or too old, or for sicknesse or weaknesse of body, or minde, or cannot have worke, or have for their work enough to hold life and soul together, I say, when such beg, we must give them, or else we kill them, and make them dye a lingring death. When men by sin or folly cast themselves into beggery, the case is otherwise; but when they are made to beg, because they cannot worke, or cannot have work, or have for their work, but are left to the cold keeping of the Parish; in this case we may, and must give to beggers. But what if they be wicked people? Do as God doth, who maketh his Sun (the Sun is his, and he made it) to rise on the evil, and on the good, *Matth. 5. 45.* He puts the evill first, the good after, to shew that evill men must not be left out. Now our riches are not [ours] as the Sun is Gods; and therefore much more must we give of our Goods to the poore. We help

helpe a Pig before a Childe, if the Pig be in danger to dye, and the Childe be not: So here.

And again (we say) we desire to be rich, not so much because we love money, as for that we would not be burdensome to others, and are loth to be beholding. 'Tis good not to be burdensome any more then needs we must: but a rich men be usually the greatest burdens of all, and it is pride that we would not be beholding to others; whereas we cannot live without being beholding one to another: and generally rich men are more beholding to poor, then poor to rich, and poor men may live without the rich, better then the rich can without the poor. As a King in a Ship hath more need of the poore Pilot, then the Pilot hath of the King.

2. A second colour is, That they may have to live, and to bring the yeere and world about. Now if we would turne our desire of living into a desire of living well, this would not be. For we all doe desire to be here for ever, and we are in our thoughts immortall; for there is no man so old, but thinks he shall live a day elder; and he that thinkes he shall live a day longer, doth upon the matter think he shall live ever, and never dye. And hence it is, that our desire of having riches (wherein we think our life consits) doth prove immortall and infinite.

3. A third error is, That men do think that their happinesse doth consist in the pleasure

a Licet dives  
elles, pluri-  
morum eo-  
rumque villi-  
um opera  
indigeres:  
nam quanto  
magis dice-  
cis, tanto  
magis huius  
maledictioni  
obnoxium te  
facis. Chrys.  
hom. 18. in  
2 Cor.

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b Tuse.  
quæst. 1. 5.

c Majora &  
necessaria, &  
vitam no-  
stram conti-  
nentia, com-  
munia Deus  
fecit (ut so-  
lem, aerem :  
minora &  
viliora non  
sunt com-  
munia, pecu-  
nias dico.  
Chrysost.  
hom. 1. ad  
pop. Antioch.

d Luke 12.  
19.  
e Psal. 146. 4.

and voluptuousnesse of the body. Now these lusts cannot be content with a little, but are without measure, and in a man worse then in a beast. Hence they are apt to study to heape up riches without all stint, that they may have wherewith to serve the turne (not of grace, not of nature neither, but) of sin and Satan. Pleasures <sup>b</sup> necessary are satisfied with a little and with ease, being content with things <sup>c</sup> easie to come by: Pleasures not necessary, though not sinfull, we need not trouble our selves much about them; but for delights, carnall and sinfull, there is no stinting of them, no need, no use of these; they are a burden to nature it selfe, therefore they are to be rejected. Thus we see how and why men doe not referre money to its right end, but refer all to the getting and saving of money, as to the end of all; and men doe make riches to be all in all, and a man is said to be *made* when he is made rich. The Glutton would needs be in his change of suits every day, and fare sumptuously every day (though to fare thus every day tooke away the sense of it.) Now thus to weare, and thus to fare, are costly ware. Such lusts will aske great cost and charges. Againe, rich men think of living many <sup>d</sup> yeeres, and so do heape up much wealth to provide for so many yeeres; and that *night* when they are plodding in their beds how to be richer, death comes, and their <sup>e</sup> thoughts perishe in that very day.

4. A fourth deceit is, That men doe think

think that they do so esteem of a penny saved, because they have many children, and were it not for their children, to breed them, and to marry them, they would not care so much as they do for the muck of this World; whereas the truth is, that they get money for themselves and their own luits, and not for their own children. A world of particulars do clear this.

1 First, we see men that have no children are more covetous, and stand more upon a penny then such as have. So we find in the Word, that *Abraham* had many children, and yet he was very mercifull, he received strangers. *Jacob* had many, yet a mercifull man; and the rest of the Fathers, though they had children, yet they used to sit at their doores a purpose to invite travellers to their houses (*Chrys. hom. 10. in 1 Thes. 5.*) Neither doth the life of children consist in their riches: we dreame so indeed; but riches and the care of riches doth cause death. So *Jam. 5. 3.* the rust of your gold and silver shall eat (not your souls, but) your flesh. Men doubt not but it eats the soul, the Text saith it eats their flesh. And what a madnesse is it thus to be foolish after riches to prolong life, when it doth shorten life? Such as have children about them are forced by necessity to part with money to provide necessities: and use makes them the more willing and able to part with that they have. Whereas they who have no children, are all for saving: they are put to it but seldom to lay out any thing, and therefore

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f Plato in  
Clitiph.

g Rom. 7. 36

therefore it is a death to them to see any thing go out of their fingers.

2 Secondly, such as have children, and while their children are young, doe say and think that all their raking and coveting is for children, yet they breed them not the best, but the cheapest way; and when once their children are grown up, can part with nothing to place their sons: would fain marry their daughters, but for their blood they cannot abide to part with an answerable portion, not because they have it not, but because they have not a heart to part with it, and so suffer their daughters to passe over the *flower of their youth* in great and fearfull discontent. The marriage of the daughter must stay for the purchase, not the purchase for the marriage of the daughter: and when the heir is up, he is sold rather then married; a great portion is all in all, and the Father must have it: and so he is paid many times more then all is worth he parts with to his son. Many of those marriages are made in hell rather then in heaven. So when come to dye, it appears that sin is not dying in them; the very wils of many breath Covetousnesse, being more like libels of exchange then wils: and when dead, to save charges they must be buried in the night, as though they dyed of the plague; whereas the Corps being bought by the blood of Christ should be carried to the earth with more honour then so. Thus Covetousnesse raigns in life and after death.

3 Thirdly, such as say that all is long of chil-

children, yet mark such, and if one or two of six or seven dye, they are rather more covetous and hard then before. There is so much saved, and some necessary laying out barred, and the more one doth save, the more he may still. The rich <sup>h</sup> Churle that was as covetous as ever he could hold, had no children: so meanes the Text by these words, *Then i whose shall those things be which thou hast provided?* So that Hold fast spoken <sup>k</sup> of, who was never satisfied, had no childe nor brother. And therefore 'tis a meere mistake for men to thinke they save the dropping of their noses for their children, when we finde that this wicked humour doth not onely make brother sick of brother, sister sick of sister, children sick of their father, but even parents sick of their children. It made *Laban* unnaturall to his own children. Why was it that he did put *Leah* into *Jacobs* bed instead of *Rachel*, but to make a prize of *Jacob*? (*Genes.* 29. 23, 24, 25.) for he knew that *Jacob* would serve another prenticeship, that at last he might enjoy his beloved *Rachel* (*Chrysost.* in *Genes.* 30. hom. 56.) And as to save money they shew themselves unnaturall to their own bowels in their life, so 'tis little better in their death, when to spare charges they thrust them into the ground as though they dyed of the Plague, shewing little honour to their bodies, which were redeemed by the blood of Christ as well as their souls. And the best comfort that many parents have when their children are dead and buried,

is,

<sup>h</sup> Luke 12.  
16.  
<sup>i</sup> Vers. 20.  
<sup>k</sup> Eccl. 1. 8.  
<sup>l</sup> Psal. 39. 6.  
I Qui hoc  
morbo pre-  
muntur, &  
vitam pa-  
rentum se-  
num gravi-  
ter serunt,  
& dulce il-  
lud & natu-  
ra suavilli-  
um, libero-  
rum donum  
grave & mo-  
lestum esse  
consent :  
unde factum  
est, ut multi  
sterilitatem  
uxorum e-  
merint, ac  
naturam or-  
bam effece-  
runt, qui et si  
filios non  
inter fece-  
runt natos,  
attamen ne  
omnino  
nascerentur,  
effecerunt.  
*Chrys. hom.*  
29. in *Mat.* 8



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is, that there is one cared for, and so much saved.

## SECT. 9.

*A tryall of covetousnesse in us, how far forth it may be said to prevaile.*

mPia 30.7.

**A**Las the day, it is wofull to see how all sorts of men deny themselves to be faulty in this sin, wherein they are most faulty. Ask the young man, and he knows not what it means to be covetous; his toy takes him another way, he wonders what you meane to ask him any such question. Ask the aged man, and though by reason of fears and melancholy he is most subject to this disease, to make his riches his maintenance, his *strong mountain*, yet he denies all, & he (for tooth) hath but a little time to live, and a little will now serve his turn, sith he is even at his journies end; and why should he be covetous *now*? it is too late now. And indeed because he is now past getting, therefore he is now the more eager after saving; and he must not be thought to be worldly (not he.) Come to the poor man, and what should he be covetous of? Alas, he hath little or nothing about him. Come to the rich man, and he hath enough (as he saith) and why should he be covetous? though 'tis but from the teeth outward that he saith *he bath enough*, who hath never enough; and the more he hath, the more he would have; and look how many

many thousand he hath, so many thousand he wants. This is not *Jacobs* enough, but *Esaus* enough, which albeit in the English the word [enough] be in both, yet in the original the words differ; which shewes that the sense in those two brethren was different also. Some purge themselves, for that they can spend with the best; but this is nothing: for the *Churle* of all Churls could and did find in his heart to fare royally, and spend like a young Prince on his back and belly: and like another *Nero* he was in his change of apparell, a new Sute for every day; and yet a covetous wretch, a meer earth-worm, not a crum for *Lazarus*. Others think they stand cleer, because they let others alone with that which they have; but this serves not: for *Dives* is in *Hell*, and his inditement did passe against him, not for taking anything from any man, but for that he did not distribute of his own to the sick and poor. The truth is, we are all too worldly given, & this sin is in us all; we are more or lesse all of us sick of it, and we have need of a Redeemer, and to stand under mercy for the pardon and cure of this sin; and he that saith he hath no covetousness in him, is a liar, and if he persist in this conceit after conviction, farewell to him; this canker will gangren his soul, and eat him out for ever. We must all cry him mercy, and confesse our selves to be guilty; but yet all are not *totally* under this corruption. Where it is and reigns, there the estate is naught; where it is, and molests indeed, but reigns not, there the estate

is

n Luke 16.

o Suet. in Nero. c. 30.

p Luk. 16: 23.

q Luke 16. vers. 21.

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is good for the maine, and will grow better: there is comfort and hope: and such are in Christ; and may and shall come to good.

But how shall I know whether it reigns in me or not?

I First, if I use all the means to be convinced, that *such saving* is covetousnesse, but yet am not convinced: though such a man hath much neernesse in him, yet the sin is not imputed to him; his saving vein reigns not because he sees it not. Many will take nothing from others, because they thinke it the way that others shall take nothing from them; but yet they give nothing to others, and think no hurt of it for want of light. They see that to be a sin to take from others by way of injustice, but they see not this to be a sin not to give to others by way of mercy, it being much easier to be convinced of a sin of commission then of omission. In this case it reigns not for want of sight, sith the want of sight is not for want of will to see it to be a sin, but for want of light.

Secondly, if grace doth make us grieve at the heart after we have played a covetous pranke, and failed in our duty this way; but when we have done what we ought in giving, and parting with some of what we have, Sin and Satan cannot make us sorry; or if we feel some sorrow *out of our flesh* for parting with our goods, yet we reflect upon our sorrow, and this sorrow for doing a duty will cost us much and much sorrow: Here covetousnesse is indeed, but is not in its reign; it is *in us*, but we are not *in it*.

In

In this case we are in the Spirit, not in the Flesh, albeit we have much, yea too much flesh in us. Here we may cry, Victory, victory.

'Tis danger the sin doth reign.

1 First, when a man doth make much of such phrases, and licks his lips at such places as speake of frugality, and have a shew to excuse his sin; but places that are flat against him, and cleer against his sin, he cannot abide, and would be glad if there were no such places in the word against Covetousness, and had rather then any thing God had not forbidden this sin; and were he to make a Bible, he would leave covetousness out, that he might enter upon all covetous practices, and his conscience sit at quiet. This is a bad signe.

2 Secondly, when a man (forsooth) prayes against covetousnesse (what else? but never prayes that he may be liberall and bountifull. This shewes too much bad blood.

2. Thirdly, when a man doth use means to increase his greedy desire; as a man may be said to be a drunkard in a high degree, when he doth use means to provoke himself to drinking, and to tice down his liquor. So when a man doth nourish and feed his covetous humour, doth not set against it, but doth all for it, as to take al our delight up in covetous talk, in covetous company: and in this case it is past question; but that covetousnesse for the present doth master him, and reign in him.

4 Fourthly, when covetousnesse doth grow against

¶ Nihil aliud  
in ore quam  
hæc verba : a-  
gri jugera  
posside : ille,  
ille divitiis  
præpotens  
palatia con-  
dit, mœnia  
construit.  
Chrys. hom :  
66. in Mat.

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[Mar. 5. 26.

[Pro. 23. 4.

against the means to cure it; then all is like to be naught. We say a disease is past cure, when it is *worse*, and the party is sicker after the use of the Physick which doth use to cure it. And so when the means, which should, and (were we ought) would cure covetousnesse, doth rather occasion the sin to be more strong, and ripen the humour; here covetousnesse is in its power: the more the Minister doth labor against it, the more we *labour to be rich*. God doth correct us, and let us blood, and yet we grow worse; he crosseth us in some losses in our goods; we lose them a purpose because we love them, and yet we study not how to be more mercifull and pitifull, but how to lick our selves whole again by saving, how to pick up our crums again by being neerer then ever; whereas the blow was given in our estate to chastise us, because we were too neer before. Again, God comes neerer, takes away a wife, a childe, because we say we are so *hard* a purpose to provide for wife and children: & do we mend upon it? alas no, but ten times *harder* after wife, or childe, or children are dead. We become more covetous, and stand more upon a penny then before. The fewer children the lesse expence, and we become more troubled for expences, and all our care is to spend lesse, and lay up more to the heap still. This is worst of all, when we are instructed and corrected too in the very kinde, and yet *will not learne righteousness*, Isa. 26. 9. This is a dangerous case, and such are in danger to be eaten up of the world, & to be choaked

choaked with the cares of this life. But where the means do prosper, and doe weaken and lessen the disease, though it be but a poor little at a time, and there is ever a striving and a groaning that we come on in liberality no faster, and we are troubled that we can be no better in this matter, and yet doe stay our hearts, that Christ died for us, and did do better, and that in him there was no Covetousnesse: Here is matter and cause of comfort. Humbled we *must* be, because there is so much Covetousnesse in us still: But comforted we *may* be, because there is no more.

## S E C T. 10.

*Helps against temptations and doubts  
arising from Covetousnesse.*

**W**Hen a man is once a thorow Christian, and grown ripe and strong in Faith, the passions and humors of Covetousnesse will pay him home. What, thou a Christian? Is there any hope that ever thou shouldst come to heaven, that hast such passions of love and affection to the earth? And sure, it is a base humor, and fights strongly against the principles of our Faith, that we that professe heaven should practice so much of the earth: And our notions to and in this vein, do trouble us the more, because they move with too much content

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sent and content. The way to settle the heart is:

1. First, to consider that more or lesse, there will be some dregs of this disease in us all till we die. Nothing will kill this disease quite but death. It is a sin that lies so close, that the elder we grow, the more it will worke upon the advantage of age, and we must discontentedly be contented to be exercised with it while we are here: And what is in all, we must bear it when we feel it in us. Are we better then all the world? We get some advantage out of Reason, some out of age, some out of example against some other sinnes: but for Covetousnesse, Reason (as it is in us) is for it; Age is a friend to it; and for example, all the world is sick of the world. As for Religion, the power of it is as much against this sin as any but the profession of it may stand with it as long as it keeps within the bounds of lawfull contract: (but a man may be very covetous in keeping and holding his own together.) And for shame, it daunts other sins; but for this sin, it hath the voice of the time, and applause of the world; and therefore we must not be out of heart, but thank God that we have a minde and an heart set against it.

2. Secondly, a man may come to some good degrees of much Faith and Sanctification, and yet be too worldly, love the world, and the things of the world too much. They were Fathers, to wit, not children, but men in Christ, to whom Saint John gave counsel not

f 1 Joh. 2. 15

to



to love the world, nor the things of the world. So that a man may be a father in Christ, and yet love the world too much. The Apostles were poor, and so had an advantage against Covetousnesse; were bred up at Christs feet, were at his elbow still, heard him speak much and often against Covetousnesse, saw him in a poor estate in his owne person, and how he trusted one whom he knew to be a thief, with the keeping of his purse; they lived in a time of persecution, stood in danger of their heads every houre, and yet Christ saw what their disease was, as it is plain by the physick he did prescribe them, *Take heed and beware of Covetousnesse*. He doubles his words to shew in what danger they were of this disease; they had the root of it in their flesh. And he doth not bid them take heed of it, as though they had no Covetousnesse in them at all, but he means they must take heed it grow not upon them, that it bring not forth fruit, cursed and bitter fruit. So that we must hold up in the midst of all that Satan can object against our estate, by reason that we are yet so worldly; for that better men then we, who also lived in freer times, were pestered with this disease. They are in heaven, and so shall we be. Alas, our days are days of peace and plenty, and we know not what such tempests and sorrowes mean, as the Apostles did run thorow. And therefore it is no marvel in case we be followed with this sorry guest, worse then they were. Answer all with this, Others did well, & came

Luk. 12. 25.



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to good for all this disease; it did not damn them, it shall not damn me.

3. If we have asked our pardon we are safe. For sin pardoned is as no sin. And what if we fall into the acts of it afresh, and the same acts too? That is not to be wondered at so much in this sin, sith it is in the habit within, a sin that is as much natural as any, & stands in motions within, rather then in acts & actions without. Say, I have asked pardon, I do beleve my pardon, I am safe.

uPL119.36.

4. Fourthly, if we have power against it. What power? Not such as we would have, nor such perhaps as some others have. What of that? *David* himselfe was faine to pray hard, that God would incline his heart to his Law, and not to Covetousnesse. It serves to comfort us, if we have an heart that can hate it, and a judgment that can condemn it. For the power of sin stands in the love of it. If we love it not, it is enough: For love will have its way at the last. In case then that we hate it, and abhor it, and the oftner the motion is made, we reject it the more, and the faster it comes upon us, we do hate it the more, and had rather then any thing, we could rid our hearts more of it then we do, all is well. This is enough to carry us to heaven. And what if sometimes we are in a maze, and do study, and plod on in covetous pranks a great time, and feel no *actuell* opposing within all the time? (*actuell*, I say, for *virtuall* opposing there is) yet if after we come to settle, and to think of the

the matter in cold blood, we groan, and do look back on our own thoughts with great indignation, happy we, we are not to be called covetous men. It is not the often coming of the assault and motion, but the end and use of it which comes after, that shews all. It may be, it is suffered to tempt us often, that we may conquer the lust often.

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5. Fifthly, desire to be dissolved, and to be set free from this choking sin: a sign of great hatred against a sin is, when we had rather die then be pestered and haunted with such a ghost, 'Tis a Divell, and it will fright a godly man; it is an Angel of Light sometimes, and preacheth to us, that it is good to save, a vertue, a duty to have wherewith to do good, to provide for ones own, to leave somewhat to children: And therefore if ever we cry out with Saint Paul, let it be in this case, I desire to be *x* let loose, to be free from this sin, and to be with Christ Jesus. We can sigh after death to be free from crosses, but not from Covetousnesse. We rather would live to feed this disease, and to get more Goods. A cursed companion! Ah dangerous snare! Learn of Saint Paul, who did not desire to die to be free from persecution; he did rather glory in them, and desire to live, that he might suffer more; but he did desire to die to be free from sin. We desire to live to sin longer, he to die to sin no more. *x* *Ab wretched man that I am, who shall free me from this body of death!* Ah wretched man, who shall deliver me from this sinning

x Phil. 1. 23.  
ἀναλυσθαι  
solvere, nau-  
tarum instar.

y Rom. 7. 24.

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sinning sin! He that can say this, is in a good estate. When Covetousnesse and saving doe please, there is great danger: When it doth vex and disquiet ones mind, *not by reason of the cares of it, but the guilt of it*, such a man may live and dye upon it, and venter his soul on it, that he shall go to heaven. I speak not that it is lawfull to wish for death simply, but with a tacite submission to the will of God, nor to be set free from the troubles and feares, and cares of this sin, nor that we would nor conflict and wrestle any longer: for this were to serve our selves, as not willing to be at any pains, or to bear any sorrow! We must rather be content to be in the combat against sin as much, and as long as God will have us. But now to desire to be rid of this corrupt affection in hatred to it, as it is a sin; and though we feel some carnal love to the world in us still, yet we do not love this love, but hate it most extremely; and we would rather then our lives be gone hence, that we might in this sinne no longer; for that it hinders us like another dog in doing God service, and makes us that we cannot run the way of Gods Commandments, and as it is a great and foul dishonour to God. In this sense, he that can desire to be dissolved, to be where Covetousnesse is no more, that man is in a happy case; and that chiefly, if that we be such as do much fear death, and the fear of death be strong in us; and yet we had rather die then sin, and do rather chuse to dye then live, that we may be freed from this lust: For certain

a This reflecting on our selves for loving the world is the greatest hating the world that is; for it is infinite, as all respect acts are infinite one upon another still. See Col. 6.

certain here is great power against Covetousness. But for a man that doth not much feare death, for such an one to wish to dye rather than to live in this world, among so many worldly lusts, is good, I confesse; but not so good a thing, nor so good a sign as it is when one is more strongly afraid of death, and yet death is nothing to him, but doth rather seek it then shun it, and all because of this sin. He fears death very much, but he fears this diabolical Covetousness much more. Here is Faith: here is a picture of liberality.

5. Lastly, if we can pray against this sin, and the fruit of it, that we had rather be poor then covetous, have nothing, then love any of the things of the world, and not for form, but from the heart, can beg of God pardon and power, then we are not in any danger by reason of the law of this sin (yet) in our members. Many would faine be rich, but would not be covetous, and do pray against the sin, but not against the desire of riches. They dare not say as *Aur.* Give me neither poverty nor riches. *Prov. 30. 8.* Alas, ask these, and they will tell you, that they do think that they cannot possibly be rich, except they be covetous, and that there is no thriving without it. And yet they will pray not to be covetous, but yet they hold this fast, that they would and mean to be rich: whereas It doth imply, and it is in our English, a contradiction to say, *b* I will be rich, and yet not covetous. And therefore if we mean to have ground of comfort, we must pray against

*b* 1 Tim. 6. 9.

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the sin without all reservation, and leave it to God to dispose of us and our estate, for outward things, as he pleaseth, and say, Lord, rather then I should be covetous, give me not riches; ay take riches from me, so thou take Covetousnesse away from me withal. This is right, and he that can pray so, and doth it from the heart, his heart is upright, and God will be his friend, and comfort him against all his inward sorrows, which do so urge him, for that he feels Covetousness work so mightily in his flesh. Many feel no trouble; for that they are ignorant, and do see nothing, and do think well of it that their heart is after the world; they think they do God good service, to gather riches together; but this is a dangerous depth of error. But for us, let us see it (if any thing) to be a sin, and a mighty sin. Let us feel it, and spare not to work much upon our hearts with godly sorrow. Let us see that we pray, and lie at God against it day after day: And then when Satan saith, Thou art not an upright man because thou art covetous; answer, I am, I am: For Covetousnesse hath not me, though I have too much of it; it is in me, but not of me. I hate it, I pray against it, I take physick against it. It is not in me in power, and I care not how soone death doth come, that it may not be in me at all. I with *David* have vaine thoughts, but I hate them; and that is enough.

PSL. 119,  
113.

*Object.* But I see many can part with their money better then I can,

*Answer.*

*Ans.* 1. On themselves perhaps they may, but not on God; and this proves nothing, sith thou canst part with as much or more then they on the Lord.

2. On good uses also perhaps they do give more then thou dost, who are yet carnall men, but it is *to be seen*, to be praised and commend- ed of men, it is not to be seen and allowed of God; and therefore the left hand must know what the right hand doth, else nothing will drop from them: But now though we cannot give so much and so often, yet that we give is as in Gods sight, and in the fear, and to the glory of God; and we take all occasions that are offered in secret, and one hand shall not be acquainted with what the other gives: Here lesse given comes to more, sith it is to serve God then more given when it is given to serve ourselves: And a man is not more willing to serve himselfe in any thing, more then in reach- ing to himselfe the praise of men: And we dote more after the praise of men, to be count- ed and called *liberall, mercifull, and bountifull*, then in all vertues again whatsoever.

## CHAP. IV.

## Of Lying.

## SECT. I.

*The greatnesse of the sin.*

**G**OD is not onely true, but truth it selfe, and to lie is a sin contrary, not only to the revealed will, but after a sort to the nature of God: I say [after a sort;] for properly God being infinite, and there being nothing infinite but God, nothing can be contrary to the nature of God, such nothing can be contrary to that which is infinite, but what is also infinite. Besides, one thing can be properly contrary but to one thing. Whereas therefore lying is contrary to veracity and truth in man, it cannot in strict & proper speaking be said to be contrary to the nature of God too; but herein we speak after the common manner of men: And thus we mean when we say, that lying is contrary, not onely to the expressed will, but to the nature of God.

God can kill, though he cannot commit murther. He can command us to take away, & the life, so the goods of another, he being Lord of life, and all; as he did the *Israelites*, to take away the jewels of the *Egyptians* (though



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e Exo. 32. 4.

f Bonav. l. 3.  
D. 38. q. 2. in  
Resolut.

(though perhaps these jewels proved after a snare to them in the matter of the golden Calfe,) but yet God cannot lie, nor give command to any man to speak that which is false. In many other sins the act is good, the obliquity is naught; here<sup>f</sup> in a lie the very act is an obliquity: A false matter is a lie, be the manner what it will. It is not said, *he will not lie*, but the terms be flat, *He cannot lie*: For whatsoever God can doe, were it done by him, must needs be good and justly done; otherwise he should have power to be unjust. His nature is so against a lie, that he cannot commit a lie, nor command us to speak that which in the matter is false; but yet he can permit us to lie, and thus to permit us to lie, is good and just. Note, that God cannot be said to sin, being under no binding law of any superior; yea, it is against his nature to speake that which is false; and things do and needs must worke according to the first principles of their nature. *He cannot lie*, not because he is impotent and weak, but because he is not weak, but omnipotent: And as we hate that most, which is most contrary to our humour; so God hates a lie as a thing contrary to the truth, and to his nature, as well as against his will. All which doth prove that to lie is to sin a great sin in it selfe; yet by reason of some circumstances; partly in the matter of a lie, partly in our nature, it is a sin that useth not to smite hard on our consciences, till we come to be very spiritual, & much sanctified; but then it cuts deep, not onely because it is a  
very



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very sinful sin, but also for that it is a very *base* sin. For sin is then very faulty, when it is far off from the nature of God: As that is most cold, which is farthest off from the fountain of heat; most dark, which is most remote from the Sun the first light. Now this sin of lying being far distant from the nature of God, as being (in the sense I shew'd) quite contrary to it; this makes it to be in the eye of a super-spiritual man very odious: And when it is once laid on such a conscience, though it grind but slowly, yet it grindes surely and sorely. We read that the Divell is *the father of lies*, *John 8. 44.* Is he not the father of all sins? Yes, but yet there is something in it, that he is said in a strict phrase of speech, to be the *father of lies*, which is for that he brought sin into the world by the way of lying at the first, and doth still maintain and propagate his Kingdom by nothing so much as by lies; of all sins, no sin can call Satan father like to lying. All the corruption that is in us came from Satan, but yet this sin of forging and lying, is from the Divell more then any, tastes of the Divell more then any. Hence *every man is a liar*, and so every man is every sinner else; but in a special manner every man is a liar, for that the very first depravation of our nature came in by lying, and our nature doth taste much still of this old blocke to be given to lying, the Divell also breathing into us a strong breath to stir us up to lying. Hence no *h sooner do we speake, but we lie*. As we are in body subject to all diseases, but

g Rom. 3. 4.

h Psal. 51. 4.

but yet some to one sickness rather than to another: So in the soul, all are apt enough to all sin, & some rather to one vice than to another, but all are much inclined to lying. A lier then is as like the diuel as ever he can look; as unlike to God as ever he can be. So God is said to hate a lying tongue, *Prov. 6. 17.* And we know what Saint John saith of such as do make or love lies, *Apoc. 22. 15.* *Lying lips are an abomination to the Lord,* *Prov. 12. 21.* He that loves lies is, what? an *abomination*, the very height of all distaste. To whom? not to men, not to Kings onely, but to the Lord. Which is to be noted, for that we can beleve that God loves the godly, but that he hates the wicked, we are loth to beleve. Moreover it is a sin that useth to be done without (almost) any temptation; out comes a lie without any occasion, ay many times many have such a vein, that they will lie to their own hurt, when to speake the truth would serve their turns better, and make for their ends more; yet they are so foolish, and so wicked that way, that for their tongues and hearts, they cannot chuse but lie. It is a sin soon acted, it is but to speak a word or two. And for swearing, others may know when we swear but for lying men make the bolder, because it is not easie to find them out in a lie. And when man hath used his tongue to a <sup>k</sup> *custome* in lying, it is hard to forbear, such when it is come to an use once, there are two things to be left, *natural corruption,* and *habitual custome.*

k Secundum  
jura binus  
actus facit  
consuetudi-  
nem.

*What Lying is.*

**A** Lie (to speak properly) is a signification of that which is false, with a will to deceive the ears of the hearer, with that which is not true. So that Ironical speeches, and some Hyperbolical phrases are not very lies. Fainting or simulation is not ever lying, when it is onely diverse from the truth, and not contrary to the truth. So Parents are not<sup>1</sup> thought to lie, when they do affright their children on just occasions, with *the bloody man, the bear, the bulbeegger.*

1 Perk. on  
Gal. 1. 20.

1. In setting down the definition of a lie, the word *properly* must not be taken strictly; for it may be, and is a lie, when we speak that which is false, albeit we take it to be true: *Aquinas* calls it a lie formally, when it is false, and we that say it, do know or think it to be false. A lie materially, when the matter we utter is false, but we do thinke it to be true: Now we doe use to call that a lie when it is false, and we know it to be false; or if it be true, yet if we think it to be false, that and that onely we use to call a lie: For the word *lie* is usually taken amongst us, in the more odious signification, (*Gen. 1. 11. c. 11.*) But if we look to the true, and full nature of a lie, it is certain, that in case the thing we speak be false, vve do lie, though vve think it to be never so

so true. So saith the Scripture, 1. *John* 1. 6. If we say that we have fellowship with him, and walke in darknesse, we lie. But how many are there that walk in darknesse, and do not only profess, but think themselves to be Christians? yet *John* saith of all such that (If we say that we have fellowship, &c.) Whether we think so, or do not think so, that we lie. And what Scripture saith, Reason saith the same; for truth is not onely a Conformity of our words with our thoughts, but of our thoughts with the matter in hand. Words are notes and signes of the things they are produced to expresse, as well as of the conceits we have in our mindes: Therefore *Aristotle* defines in one place, words to be the signes of the Thoughts or Senses of our minds (*De Interpreti. cap. 1.*) In another place he addes, that they are also notes of things; (*De Elench. cap. 1.*) So that to make a Speech true, and to save a lie, there must be a conformity betwixt our Speeches and our Thoughts, and next betwixt our Thoughts and the things we think or speak; our expression must be the true image of our Conceptions: and not onely so, but our Conceptions must be the true Idea and Picture of things we speak, else it is a lie. So in Logick that is a true Proposition, when the matter is so as it is in the Proposition, whatsoever we conceive: So if the matter be otherwise indeed then it is in the Proposition, the Proposition is a false Proposition, whether we think so or not. So that the things and matters we speak

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Speak of, are after a sort ( as *Aristotle* speaks ) the cause of the truth of our Speeches ; if our words, and the matter we expresse by our words agree, then what we speak is true, if not, we lie. Thus then we see what cause we have to look about us, sith our mouths are fuller of lies, then we our selves do think of: If the matter be false, and we conceive it to be false, then we think we lie; but be it ever so false, if we be perswaded that it is so as we speak, then we will not be brought to judge our selves for lying. Lets learn for hereafter to see that we are sure, That what we speak, we think to be true, else we *lie grossly* ; that what we speak we know to be true, else we *lie closely* ; or if we do not know, then put in some clause to save a lie, as *I thinke so, I conceive so, I beleeve so, I heard so, I am perswaded so* : Indeed, in such cases as we using all diligence cannot come to know the certainty, we are not bound expressly to use such clauses; but they are morally to be understood, As when a man shews no other, but that he is right and honest, I may upon occasion say, He is a very honest man ; all that hear me, know that I cannot possibly be certaine of it, and they doe so conceive me to mean; that in all rules of Charity, I so beleeve, and am perswaded. To conceal some of the truth is no lie: *Abraham* said <sup>m</sup> *Sarah* was his sister, and so she was, but he had lied, if he had said she was no his wife. *Jacob* is noted in the Scripture to be a <sup>n</sup> *plain man*, no dissembler, yet what saith he? *Let my Lord*  
*pass*

<sup>m</sup> Gen. 12.  
13.

<sup>n</sup> Gen. 22. 14

passe on before his servant ; untill I come. unto  
 my Lord unto Seir ; yet he never meant to come  
 to Seir, nor in these words doth he promise  
 to come to Seir. So then thou shalt say  
 (saith the King to Jeremiah) I presented my  
 supplication before the King, that he would not cause  
 me to returne to Jonathans house to dye there, Jer.  
 38.26. And no question thus he did ; but by the  
 Kings command he was not to tell to the  
 Princes the rest which passed between the  
 King and him. None of all this doth make  
 for equivocation (a sinfull practice crept into  
 the Church now in the latter end of the  
 world.) It is wisdom when it is for the glory  
 of God, and the good of all, to hide some-  
 time some of the truth ; we are so far from  
 being to tell all, that we are bound to the con-  
 trary ; as never to speak any thing that is false,  
 so not ever to out with all that is true. Nor  
 do I justifie Davids practice in faining himself  
 to be out of his minde, 1 Sam. 21. 11. This  
 was not fit for any man, much lesse for a man  
 of his quality, for to save a thousand lives. The  
 Heathen blamed Ulysses for dissembling him-  
 selfe to be mad, that he might not go to the  
 Trojan war (Tul. offic. l. 3.) And Aquinas  
 holds, that he that intends by gestures to  
 signifie that which is false, lies (2. 2. q. 110. 1. 2<sup>m</sup>  
 22. q. 111. a. 1. ad 2<sup>m</sup>.) Junius Brutus cannot  
 be excused for that he made semblance of  
 being a fool to save himself from Tarquin. (Liv.  
 Dec. 1. l. 1.) It did indeed qualifie, but not  
 justifie Solons feigning himself to be mad, be-

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cause he did it to perswade the receiving of an wholesome law by the Athenians; but a good end cannot rectifie a bad matter. Had *David* firmly beleevd that GOD could, and would deliver him from that danger he was in, which he ought to have done, he having a promise that he must be King after *Saul*, *David* needd not to have done as he did; yet God did look on his upright heart, & did set him free; and *David* did on that occasion make the thirti fourth Psalm.

Albeit it be lawfull to conceal some of the truth to do another good, yet we must not lie to save a Gods honour. Officious lies be sins, and were it <sup>b</sup> possible that one by lying might save a mans soul, yet lie he should not. A man is not to cast away his own soul to save anothers, nor to sin against God for any mans sake. Many measure matters by the good or hurt they do: and when by accident a lie may serve the turn, then the lie goes for a vertue; and in the opinion of men he is so far from sinning who tels an officious lie, that in their conceit he sins except he lie such a lie. This is an error; for sin doth deprive us of a greater good, then all the possible good it may be thought to bring unto the party whom one thinks to help by a lie: yet 'tis certaine that 'tis besides the nature of a lie to do any good to any: and <sup>c</sup> *Dalilab* did lie to save her fathers house from burning, but we see that her fathers house was burned: and *Abrabam* tels a tale to save his life, and the end was that

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<sup>a</sup> Job. 12. 7.  
<sup>b</sup> Deus non  
 indiget  
 mendacio  
 nostro, nec  
 debet aliquis  
 certe credere  
 quod aliquis  
 convertatur  
 a malo per  
 falsi sugges-  
 tionem, sed  
 potius per  
 spiritus  
 sancti in-  
 spirationem.  
*Bonav. lib. 2.  
 D. 28. q. 6. ad  
 Aug.*

<sup>c</sup> Judges 14.  
 15, 16.

it proved a dangerous occasion to venter life and all. The way to have saved all, was to have said she was his wife. Plain English is usually best and most beneficiall on every side. Being asked by a lawfull Magistrate, a plain and direct answer had been best, and in likelihood have stood him in best stead; for the King would sooner have obtained from his wife then his sister, *Genes. 12. 18, 19. and 20. 5. 9. and 26. 10.* It was very ill to endanger *Sarrah's* chastity, which was done more by saying she was his sister, then that she was his wife. God that preserved and preferred them notwithstanding their dissimulation, would sure have preserved them in plain speaking. Again, if they would make no conscience of murther, is it like they of that Land would make any conscience of adultery? so that we see feigning useth to prove but a sorry shift. Again, it is but a Solœcisme, a phrase besides the book and the truth, to christen a lie that is made for profit, with the name of *an officious lie*; for by this divinity *Peters* lie which he made use of in the matter of denying his Master was not a pernicious lie, and a jesting lie it was not in the phrase of the Schooles: he spake it not in jest, he sought the hurt of none, but his own good; yet properly it was no officious lie, he did no good office, no not to himselfe in it, nor to his Master neither; for by this, his perjury may as well go for an *officious* perjury too: but we know that he that lies sins; and he that sins doth no good office to himselfe: (so saith



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*Seneca, Controvers. lib. 4. in proem.)**Whether one may not make use of the lie  
of another.**d Durand.  
l.D. 1. q. 4.  
n. 9.**e Peccatum  
non est ad  
minus pec-  
catum indu-  
cere, Novar.  
Manual. c. 17  
n. 263.**f Act. 23. 6.*

First, I say in the general, that it is no<sup>d</sup> sin to make use of the sin of another; as the taker of money to use in case of his true need, is no way a partaker of the sin of the Usurer, who sins in not lending *gratis*. For this is not to induce another to sin, but rather to *occasion* him to fall into the<sup>e</sup> lesser sin, that is, that he rather sin the sin of usury then of homicide & undoing another. In this case the lesser sin is not chosen as it is a sin, but as a means to avoid a greater sin: he should doe neither, but sith we see he will do one, we put him on the lesser; and thus it is a kind of comparative good, as that which is lesse cold works as hot on that which is much colder. And thus this is lawfull, for the man is supposed to be in danger of perishing by extreame need, in case he have not money to serve his turn. *Jacob* did require an oath of *Laban*, *Gen. 31.* and yet *Jacob* did know that *Laban* would sweare by his false gods; which was a sin in *Laban*, but not in *Jacob*: and therefore to ask an oath of one who we know will depose by Idols, in and of it selfe is *No sinne*, which what is it but to make use of anothers sin? So *Saint Paul* was not ignorant that the Pharisees and Sadduces would, and must sinne in falling together by the cares, yet he did, and did well in it, when he cast

cast a bone betwixt them a purpose to get his owne liberty. Herein he did not partake of their sinne, because he knew them to be incorrigible, and set in monstrous malice. He did looke at his own escape (which he might lawfully seek) he used their unavoidable corruption to bring about his own liberty. So we use to make use of that pride and desire of praise which is in children to good ends; & to say to them, if you will learn your book, you shall be my white boy: Say your Catechisme, and you shall be my best girl, and the like: this love of praise in them is a sinful humor, yet we take occasion out of it to worke our children to good duties, and I thinke there is no hurt in all this. So that in such cases a man may use things (in others unlawfull) to bring about his lawfull ends. Neither is this to use unlawfull means: For an unlawfull thing may become a lawfull means to purchase our lawfull desires. So in our very particular, a man knows another will tell a lie, and by his lie he is like to receive good, or to be put in case to doe some good, as long as one doth not perswade or cause him to make an excuse to tell a lie, I think it lawfull for one thus to make use of that humour we see in others to faine matters for our good; I do not put matter of lying into him, nor provok him, but I do verily think that in helping me he will trip, and use a false tongue. I may make a good use of his lying lips, chiefly if he might help me without a lie if he would, but I thinke he will not: his sin is

Part 3. upon him, not on me ; I do only take occasion to make use of his vicious habit of lying, whereas I say [*chiefly*] *if he might helpe me without a lie.* You must not think, that I think that there is, or can be any case wherein it is necessary that another should lie to helpe us out ; for there is no exigent, but one may possibly be holpen out of it, without a lie or without any sin else : but this I speak after the use and manner of men; who use so to think & so to speak, calling things hard to be done, impossible ; as though things not so easie to be done were not to be done at all.

*Question.* But am I not bound to professe an outward dislike of his lying, and wish him in any hand to use no lies ?

*Answer.* I am bound to abhor his lying veine within, and that from the heart, but herein I joyn not with him in the sin ; I am not bound to professe outward dislike, and to call upon him to let all alone rather than to lie ; for in so doing I should destroy the end in the meanes, and frustrate my selfe of mine owne intentions.

And for jesting lies, they are worse then officious lies. There is no good meant to any by them. What ? to sin against God, and then to say, *Am I not in jest ?* It is an evill indeed for a man to sport away his soule. There is no jest with sin, sin is an edge-toole. Idle words are under a deep<sup>h</sup> censure, and what are idle lies ? I confesse pernicious lies are worst, when there is sin against God, and hurt against men :

but

<sup>g</sup> Pro 26.19

<sup>h</sup> Mat. 23.36

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but yet your lying jests are next: and though not so bad as pernicious, yet worse than officious lies. Saint Paul sets the Text against *jesting*, and what then can be said, when jesting and lying meet together? All (but of all) such as are given to jesting are to beware of lying in jest, lest they fall into hell in good earnest. Thus we see that lying is a sin, and what kind of sin it is.

i Eph. 5. 4.  
'Eurex-  
πάλιν  
i.e. the abuse  
of jests, be-  
cause in St.  
Pauls time  
the Greeks  
called leur-  
rilons jesters  
εὐτετα-  
πάλιν.

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*Remedies against lying and temptations  
that way.*

**T**He trouble of minde, which issues from this sin of lying, is not great on weaker Christians, because it is not seen in the true guilt of it; but when once we come to be able to see day at a little hole, and to find out sin in its own nature, then it goes to the heart of an humbled Christian that hath lied any manner of lies; then it comes fresh to his mind that it is a sin flat and direct against the very nature of God, who is not onely true, but truth; that it is not onely a thing which GOD will not do, but which GOD cannot do. Now he sees how bad a vice this sin of lying is, and the lesse he thought on it before, the more it bites now, that on every light occasion a lie was ready; and it vexeth his righteous soule something also, that it is so base a sin as it is. All

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finns have a baseness in them, but lying is more base (almost) then any, either for that it comes from fear (and fear is a base passion) or for that it tends to conzening and imposture; and this makes this sin, when it is well weighed, to make a wofull cry in the conscience of amuch mortified and enlightened man.

For remedies against the clamour of this sin, take forth such rules as these.

1. First, makenot this sin of lying worse then it is. Many are against it, as though it were almost *the sinne* against the holy Ghost. Thus we see mothers will not sit down by it, but presently correct their children if they tell them a lie. But for other sins (as *bad*, though not in our eyes as *base* as this) they will make nothing of them; as, they can teach their 1 children to be proud, and call upon them to be fine, and acquaint them with their hopes, shew them what great matters they meane to leave them. No sooner out of the shell almost, but they put the Gentleman upon them, teach them to scorne and sh in meane though vertuous company. What, *You a Gentleman, and be thus, doe thus, be once seene in such beggerly company!* I would they would turne it the right way, and say: What, you of the blood royall of Christ Jesus, you born of God, and come of such a race as the race of heaven; what you a childe of a Christian pedigree, and be once seen in such *ungodly* company! And so for the sin of covetousnesse, their care is to teach

Peccatum  
quod tibi  
non displicet  
in filio  
tuo delectat  
te: sicut et  
deus in non  
culpatum  
est. 1. 2. 3.

teach them to save, to get, to be rich and worldly; are never once angry with them for covetous practises, but do approve and applaud them: but if a lie fall from their lips, they chide, they fight, as though there were no sin but lying. Is this sincerity, to make such respects of sins and sinning, that one must be condemned, the other commended; whereas pride is a far greater sin then lying, and is the cause of most lies that are told? Lying dies when we die, but pride lives when we are dead. We love to be praised & commended, even after we are dead and buried. I speak not that children are to be let alone without word or blow in this cursed sin of lying, but we must not teach them to sin others sins, and spend all our zeal on this vice of lying.. He that teacheth men so, shall be called the least in the Kingdome of heaven, Matthew 5. 19. To sinne is from temptation, to teach another to sin hath scarce any temptation: therefore the acter of sinne is bad, the teacher of any sinne is worse. To teach any (chiefly our children) to sin any sin, is a great wickednesse; and yet it is common to teach them to be worldly (we call it chrifty.) No mother I think to be found, who doth brutch her childe for sparing and saving: but for lying the very hope of the family must up *toties quoties*; and they doe lash their children more for lying, then for all sinnes, and faults else; and yet lying is not Idolatry as coverousnesse is: a little coverousnesse is good, and a little lying is unpardonable with

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with them. And again, to lie commonly is a sin that doth lesse hurt to *man* then covetousnesse doth. I fear the cause why Parents do so beat their children for their lies, is not for that they sin against God when they lie, but because it is a disgrace to their children to be lyars, and a disgrace to them to have their children flap them in the mouth with a lie. What? tell me a lie! He teach you better manners. So that upon the matter 'tis not zeal, but pride that makes women fight so for lying. They can (many of them) be well content to have their children lie to *others* for an advantage, but not to *them*, and to place them in Shops where they make a common trade of lying to others, but they cannot abide that they should make a lie to them. This is *pride* to be lamented in the Parent, rather then the *lie* to be corrected in the childe.

2 Secondly, make it as great as it is, as neer as we can. Men have some temptation to steale for some profit, to adulterize for some pleasure: but for to lie (as men douse) on flight or no occasions, makes the sin the worse, as being (almost) without any temptation. Men think it an ornament to their speeches: But can that be an ornament to us, which is an abomination to God? Sainte James tells us that the tongue is a *world of iniquity*. What? is not the hand a world of iniquity too? is not that set on fire of hell? It is, but not like to the tongue. For the hand hath its bounds, and cannot be all the town and country over, cannot reach

e Jam. 3. 6.

reach over heaven and earth: but the tongue is able to walk all the world over, can run over whole countries, parishes, houses, doth bite at every body. The tongue is a member apt to move, it turns up & down without any labour, it is not apt to be quickly weary. Besides, man is a sociable creature, and the tongue is an instrument of society; therefore we are very apt to talke. The hand is not for all sins, but there is no sin but the tongue is for it, can sin all manner of finnes, is full of deadly poyson, poysons all the soul, all the body, all the town, all the country. Other poyson works by contract, but the venome of the tongue works far and neer. The incurable poyson of *Aspes*, which indeed is said to be under the tongue, is the sin of lying. And it is to some purpose that *Saint Paul*, making the Anatomie of a naturall man, doth stand more on the organ and instrument of speaking, then all the members of the body else. Ver. 13. Their [throat] is an open sepulchre: they have used their [tongues] to deceir, the poyson of *Aspes* is under their [lips.] Ver. 14. whose [mouth] is full of cursing: here we see, *throat, tongue, lips, mouth*, and all in two Verses. A boasting, a railing tongue are bad enough, but a lying tongue is worst of all, yet a sin very common. The other sins of the tongue discover themselves, this of lying lies hid. Wherefore we are to use great heed that we fall not into, or lie not in this sin of lying. There is a way of lying, as *Dauids* phrase is, *Psal. 119. 29*, and by use we come

f *Rom. 3. 13.*  
*Aspes* poy-  
 son past re-  
 medy.  
*Arist. hist.*  
*an. 1. 8. 29.*  
*Plin. 27. 4.*



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come to a custome, which is as another law. We must look to our selves in four cases especially.

1 First, when we are baited with some advantage, when by a lie we may get or save; whereas gain got by a lie will burn our fingers, and burn in our parvestoo. Lie not for advantage sake. He loseth indeed, who loseth in the latter end. Now mark the end of your common liars, and a lying tongue many times proves their undoing. Men who live by their shops, tel us that they cannot put off their commodities, were it not by the help of a lie now and then; no selling without lying, and then how shall I live saith the tradesman; so the thief may say, how shal I live else? the baud may say, I cannot live else. Cursed is that trade which cannot stand without sinne. There is no such necessity: and were it so that we could not live else; yet better beg then sin, better starve then damn.

*Obj<sup>t</sup>.* Many excuse it that their trade is such that they cannot live without lying.

*Ans<sup>w</sup>.* No honest trade but may hold open the shop windows without lies: the best custome is that which God sends, the worst which lies doe bring. The thief may as well plead that he cannot live except he steal; the strumpet that she cannot live except she whore: we must so live here, that we may live for ever hereafter.

2 Secondly, when it is to avoid the ill will of some great man, or to please some good friend,

friend, whom we make and take for an Idol. In that case we are apt to double, to say and unsay any thing, we know not, we care not what.

3 Thirdly, when we are about the commending of any good man or any good thing, then we think it no greater matter, yea rather a vertue then a vice to speak too much, to go too far, to borrow a point of the law, because it is to do good, as we think, to bring good men and good things in request. Saint Pauls rule cuts the throat of all this, *We must do evill that good may come thereof: whose damnation is just*, Rem. 3. 8. Is not their damnation just who doe evill, though it be not that good may come thereof? Yes: but yet their damnation is just also, and more just in some respect, who do evill that good may come thereof, albeit many thinke otherwise.

4 Fourthly, when we praise our selves. He that saith he hath no sin, & lies, and sins the sin of lying in saying that he hath no sin. g 1 Joh. 1. 8.

Now when in these cases we doe fall into some lie notwithstanding all our care, the medicine is to repent, and then God must either lie (which he cannot) or else he must forgive us our lie, and heale our tongues, and touch our lips with the law of truth, and settle us, that all is well for all this. Look upon David, who did lie often, and Abraham did little better; and what did Peter but lie, and worfe? and yet they came to themselves

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themselves again, &amp; all went well with them.

3 Thirdly, break off this *custome* of false and vain speaking, by an *anti-custome*, inure our selves to speak the lesse, go to God to rule that unruly member of ours. As when we have got a toy by reason of use, and would but cannot leave it, we see it to be a blemish, then we use to say, Wife, tell me of such a matter; Son, do you speake to me: and rather then faile we will put our servants upon it to tell us also. And thus many times we breake off from a foolish custome. And so when we finde that we are given to a vain of lying, and false speaking, what should we do but say, Wife, tell me of it, when you hear me tell a lie: so our children and friends. We all do shew our selves content that our very <sup>h</sup> servants should tell us of any blemish by dirt or so in our faces, and we all should desire even our servants to shew us of lies or other blemishes in our souls: do thus, and in time the *law of truth* will be in our lips.

4 Fourthly, we must be content to have this sin of lying to die in us by pieces. It is a disease we use to recover of but slowly (yet surely) we shall remain *in part*, what we were *wholly* in nature; & it is a sin very natural unto us, & rooted deep in our nature, a sin fit to serve turns, and therefore it goes away by degrees, and a-foot, as some diseases do. Wherefore we must not be dismayed in case we finde some weakness this way more then ordinary. Indeed, if the oftner we lie we hate the sin the lesse, and begin to think of it as of a venial matter, our case

<sup>h</sup> Job 37.  
Chryl. hom.  
17. in Mat.  
5. & hom. 28  
ad pop. Antioch.

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case is dangerous; but in case we do hate it the more, the more we commit it, and love truth in our selves and others, and it humble us mightily that we are so often overtaken with a lie, and we learne to consider of others with mercy, and we grow more and more willing to cast off this lying skin of ours, why then happy time that ever we told a lie. We must shew no mercy to our sin of lying, be as cruell as we can against the vice: but to our selves we must shew so much mercy, as not to think that we are utterly rejected, because of a lie or two. He is a *perfect man* who can rule his tongue (it is an unruly member) and of all most in the sin of lying; for the tongue is very apt to trip, and in case we cannot do what we would in the government of the tongue, we must not despaire, but pray to God to passe over all that is past, to forgive all the lies that ever we have told. This is a common sin of our youth, and too common a sin of our age: for <sup>k</sup> old people are too too apt to talke, and they thinke they may lie by authority. And for the time to come, we are to pray him to preserve us from the law of lying, to set a door before our tongue. The <sup>l</sup> creatures a man may tame, yea the fishes of the sea, but the tongue of a man or woman, who can tame? No man can, but God can and will.

*Object.* But Saint *James* saith, that out of the same fountaine comes not sweet and bitter; therefore out of the same mouth comes not lying and truth.

*Sol.*

i Jam. 3. 2.

k Arist. 1  
Rhet. 2.

i Jam. 3. 7.  
Ælan. l. 17.  
Plin. l. 10.  
c. 45.

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*Sol.* I answer, in a regenerate man there are two fountaines; the flesh is one, the spirit is another: out of the spirit comes truth, out of the flesh lying; but the flesh is not the godly mans fountain: *Not I* (saith Saint Paul) *but sin that dwelleth in me,* Rom. 7. 20. He allowes nothing that comes out of the flesh, he owns it not. Again, Saint James chides those that were bitter & censorious against the faults of others, who have a saying against every body, and do think that all this is pure zeal, nothing forsooth but the Spirit. But Saint James shews that this comes from the fountain of the flesh, and not from the Spirit, as some did dream; for to *blesse* is sweet, to *censure* bitter; bitter and sweet come not out of one and the same fountaine; the fountain of the Spirit doth send forth sweet blessings, not bitter censures; it came from *flesh* in them that they were so bitter against *flesh* in others. And therefore they did mistake, who did take their bitter speaking against others (though for their infirmities & sins) to come from the Spirit.

Matth. 13.

5. Fifthly, speak with the least. Much speaking breeds much lying. *He that hath eares to hear, let him hear.* So saith Christ often; but we never read, *He that hath a tongue to speak, let him speak*: rather as Saint James hath it (Chap. 1. 19.) *Be swift to heare, but slow to speak*: hear much, but speak little.

## CHAP. V.

## Of Swearing.

**T**O say much of swearing needs not, except where custom hath taken away sense. This sin doth rattle the conscience quickly, but where the sin is by reason of use grown inveterate, there *a oath toucheth oath*, and almost as many oaths as words; for which profane vein we should all mourne, for that it makes the Land to mourn, and see to it be time, lest it be (almost) too late; for inveterate sins are seldom pardoned. But put case a man do forget himselfe, and do rap out an oath; yet we must not think too much of the matter, but befriend our selves with hope of pardon, else we shall be apt to swear, and swear again, That if we must goe to Hell, we may go for somewhat. Hope of pardon is the best medicine (next to the blood of Christ) to cure sin in the world. It is a sin so much the greater, because it is without a *sensible* temptation: They are not baited with pleasure or profit, but they doe swear, because they will swear; and such shall one day know, that (without repentance) the Lord hath sworn to be the destruction of swearers. Briefly, I will put off the matter in a few lines.

1. First, we must not swear by the creature. Indeed to speake properly we cannot; for it

a Hof 4:2.

Part 3. is no oath *in it selfe*, when it is by the creature. For it is the life and forme of an oath to be by the Creator; but yet it is an oath *to us*, and we must answer for it, or Christ for us. By the creature we must not swear.

2. Secondly, we must see that we doe not swear *very* oaths, and we to thinke no such matter when we have done. Many men have oaths as common in their mouths as can be, and yet thinke nothing lesse, as [*gods me*] is swearing by a figure: [*gods lord*] is an oath without the forme indeed, but yet there is the matter of an oath expresse, and the forme implied: [*'slid*] is an oath by way of abbreviation; and [*as I am a Gentleman*] is little better. Say those termes be not very oaths, yet deep protestations they are by the grant of all, which is enough to cry downe the common and vain use of speeches. This we find as common as may be amongst the wisest and best sort of people, to fill their mouth with such speeches as these, [*as true as I live, and, as I live it is so, or not so:*] [*as I live, it is thus or thus.*] In my opinion, this is (to us) no better then plain swearing. For we finde [*as I live*] up and down in the Word as a common form of an oath, when the Lord is said to swear; So, *As true as I live, all the earth shall be filled with the glory of the Lord, Numb. 14. 21.* This was an oath. For speaking of this very place the Psalmist saith, that the Lord did swear (*Unto whom I sware in my wrath, that they should not enter into my rest, Psal. 95. 11.*)

Thus

Thus then by the voyce of the holy Ghost himselfe [*surely as I live*] is the forme of an oath, and that commonly in the prophesie of *Ezekiel*, Chap. 18. 3. and 20. 33. and 5. 11. Some question this, because *David*, 1 *Sam.* 20. 3. and many others in many places use this form, *As the Lord liveth*, and, *As thy soule liveth*, which forme (say they) in the former part [*As the Lord liveth*] is an oath: In the latter part [*As thy soule liveth*] is an asseveration or protestation, else they sinned in swearing by a creature, *i. e.* [by the soule.] Some, and those very many and very learned, answer, that it is lawfull to swear by a creature in relation to God, being loth to divide the sentence thus, as to make one clause *an oath*, & the other clause *a protestation*: and in truth, why may we not as well hold, that when in one breath one swears *By God, and by this fire*, that [By God] is an oath, and [by this fire] a protestation? which I think many would not well like of. I conceive then, that [*As the Lord liveth*] is, as the Scripture saith it is, *an oath*; and [*As thy soule liveth*] is also *an oath*. But did those men of God in this latter passage swear by a creature? No: I answer with *b* one (whose learning no man questioneth) that in swearing thus [*As thy soule liveth*] they did not swear by a creature, but by the Lord; for being to prove that *Judith* did swear in that speech of hers, [*As Nebuchadnezzar liveth*, and as his power liveth] he compares it with that of *Joseph* [*As Pharaoh liveth*] *i. e.* say the Translators.



Part 3.

d 1 Sam. 25.  
64.

e 2 Kin. 2. 2.

f Rom. v. l. .  
13. 3. 3. 3. 3.  
2in. resolut.

By the life of *Pharaoh* : which Saint *Austine*, and the Master of the Sentences, and Writers on the Sentences affirm to be an oath : And to clear it, he defines an oath to be an invocation of God, wherein we call God to be a witness of the truth of what we doe affirm, and to punish us in case we speak false. Sometimes the former part is onely expressed : So *d David* sware [*As the Lord liveth.*] Sometimes mention onely is made of the latter ; as in that oath of *Joseph* [*As Pharaoh liveth :*] As though *Joseph* had said, if I speak or mean false, let God take away the life of *Pharaoh* from me, which is most deare unto me. Sometimes both parts are expressed : As when *e Elisha* sware to *Eliah* [*As the Lord liveth, and as thy soul liveth*] he did shew his singular love to him, whose life he did esteem dearer to him then his own ; which words for the latter part have this force [*As thy soul liveth*] *q.d.* I call God to witness upon my soul, that if I lie I may be deprived of *Eliah*, and of all the good I enjoy by him, who is dearer to me then my very life. Thus he, and thus I think the matter is answered, & the case cleared. And this is that which the Schooles would say when they tell us of an oath by *f* imprecation, in this forme [*So let my son or father live*] *b.e.* except I be as good as my word in that I swear, let not my son or my father live. And thus out of the learned we shew the reason how and why we do affirm that [*As I live*] is no other but an oath. The sum is, *As thy soul liveth*, is that part of the oath, wherein we call upon

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upon God to punish us with taking away the life of such or such, in case we prove not true in our oath. And a part is put for the whole: sometimes the whole is expressed, as *1 Sam. 20, 3---42.* sometimes that part only wherein we call God to witnesse is set downe: sometimes onely this part wherein we call upon God to avenge it on us in case we perjure our selves; and this is it which we take to be the sense of that forme of Swearing, *As thy soule liveth, i. e.* deprive me of his soule, in case I swear falsely.

I cannot but marvell, that honest-minded people, after this hath been reprov'd in them, and proved to them to be an oath, should yet use it, as they doe, almost at every third word, and venter the displeasure of God for a foolish phrase. Can one imagine that these (if cause were) would leave their lives for God, when we cannot perswade them to leave a word or two for the Lords sake? This shews that it is the Lord who must perswade, and that the Word without his co-operating Spirit will not convince. There is much humor and pride in this. They can say nothing for it, why 'tis good or fit to use such phrases to out presently with [As I live, as true as I live;] onely they have used it long, and now will not leave it, because they will not be thought to have beene out of the way all this while. Many good people wonder at the Patriarchs for their Polygamie, what they meant in it; but this sinne of common

Part 3.

and trivial swearing is to me a greater wonder, having lesse temptation in it; and the more use it, the more we should shun it, and the longer we have been in it, the more haste we should make out of it. Had none but *Lamech*, and such as *Lamech*, doubled or trebled their wives, Polygamy had beene as strange then in the Church as it is now; but when *Abraham*, Saint *Abraham* took to him more wives then one, it went for currant, and grew common. Right so, if none but vaine and light persons would swear such oaths, if [as true as I live] and such like forms of swearing, were heard onely from the mouths of the Sons of *Belial*, such oaths had never beene so rife in the Church: But now when grave and godly people make no bones of such swearing phrases, every one thinks he may, and (almost) ought to speak as they speak. To do as most do, is no answer. We are to doe as God doth, and as the Word would have us speak and do. Some think to put off all with this, that it is but a protestation. *But a protestation!* Doe we thinke to cry (*But*) at a protestation? There is, I confesse, one maine difference betweene a protestation and an oath, that we may lawfully protest by a creature, but without sin we cannot swear by a creature. Let us see this in that phrase, *Gen. 42. 15. By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hith.* Judah having occasion, *Gen. 43. 3.* to press: these words of *Joseph* saith, *The man do solemnly protest unto us;* so that it seems, those words

words *By the life of Pharaoh*, are interpreted by *Judah* to be a protestation; but this we leave to the censure of the Learned.

In the matter in hand, there is little (if any) difference, betwixt protesting and swearing. It is a sin to swear frivolously, and so it is to protest frivolously. A vain protestation comes to as much (for ought I know) as a vain oath. Whatsoever is more than *Yea, yea*, cometh of that evil one, saith Christ, *Matth. 5. 37.* that is, of the Divell; and as it comes of evil, so evil comes of it. *Let your Yea be yea, and your Nay nay, lest you fall into condemnation*, saith Saint *James, Chap. 5. 12.* So that more than *yea* or *nay* comes from the Divell, and brings to the Divell; and is not a protestation more than *yea* or *nay* as well as an oath? My meaning is not, that we should tie our selves superstitiously to those terms, neither doth it warrant us to swear *By yea, or by nay*; but we must see that we do consider before-hand what we say, and that we know things to be true ere we affirm them, and say (aye:) To be false, ere we deny them, and say (no:) And that we should ordinarily content our selves with bare affirming or denying, & fearing all oaths, all protestations in ordinary communication. What do these leave for themselves in greater matters, who will protest thus for every trifle? I would they that can, and do acquit themselves, and free their mouths from vain oaths, would also as much from foolish protestations. Oaths and protestations are

g E. clef. 9. 2.

Part 3.

couzen germanes, and he that makes no care of the one, 'tis but a scruple that he makes of the other. Let us then away with petty oaths, made oaths. Swear not at all, that is, without cause and often. Know and acknowledg that these oaths we now speake of, have a guilt in them above what we thinke of perhaps; that we sin in swearing vainly, & we sin in swearing thus [As true as I live,] because we use it frivolously, without cause or calling. Give it over, lest God give us over, be willing to be convinced, be willing to leave thy foolery in speaking, and then we shall be quickly convinced, and then there is a pardon ready for our folly herein. And what if we be long used unto it? Why? that's no answer, to plead custome: What? shall a thief steal, and then when he is brought to the bar, to say for himself, that he hath got such a custome, that he can never leave robbing? will this excuse him? will such a plea move the Judg to favor him? nothing lesse: (*Chrys. hom. 56. in Gen. 30.*) But 'tis a matter of comfort to us, if we have the wit and the grace with us, to breake of an old and long custome, to cure an inveterate disease. What if all the Country doe use it? It is the more for our comfort that we can stand alone, and walk alone with God.

Lastly, take heed we bridle our tongues in our passion; for then a man is not his own man. Other affections carry one power of the soule out of the way; but passion over-turnes all. Anger (we see) rests not onely in the head,

but

but in the bosome of *fooles*, Eccles. 7.9. Thus we call Hangman, whom we know never hanged any man: h Whor-son, whose mother we know to be very chaste: Thief, who to our knowledg did never steal. Dogs in a chafe bark at their owne Masters: So we in our passions let our tongues flie at our bestfriends. To sum and shut up all, We must see to our lips and words, that they be set on fire of heaven. Christ saith, That a man is *condemned by his words*, (Mat. 12. 37.) as though nothing did returne into the condemnation of a man but his words and indeed a mans most and worst sins be his words. The sin against the holy Ghost consists in word. The holy Ghost is more on the tongue then all the members else; as though a man were almost all tongue alvvays: It is a little member, but a vworld of iniquity, *Jam.* 3. Not a City nor Country, but a *world* of iniquity. Rule the tongue, and rule all. *A man shall eat good by the fruits of his mouth*, Prov. 13. 2. He is a perfect man that can do it: And a Christian should (as all men in all mysteries else do) desire to be perfect in his faculty; and that he cannot be but by ordering his tongue aright. For the tongue is a very moveable member, which is turned up & down without much labor, or much wearinesse, or any great difficulty. And again, man by his very nature is given to be speaking; for a man is (as before I shewed) a sociable creature, and without entercourse of speech, and talke, the society of man with man cannot hold. Man hath

Part 3.

h 1 Sam. 20.

30.

Saul raged  
at Jonathan,  
as though  
his wife had  
been a  
whore, and  
Jonathan  
bastard to  
Davids fa-  
ther.

i Rom. 3.

Part 3.

k Psal. 16.9.

&amp; 30.2.

1 Psal. 57.8.

m Pl. 14.3.

n Ecc. 5.2.

o Prov. 15.4.

Ezek. 47.12.

hath his tongue in his head to that end; and David calshis tongue k his glory: <sup>1</sup> *Awake my glory.* They do ill that say words are but wind; such a wind they are, that without repentance will serve to blow a man to hell. We think that our tongues of all members are *our owne*, Psal. 12.4. Our eyes, eares, hands, feet are not our own to use them at our pleasure; but of all, our tongues are least of all our own. There is no one of our members but is unruly; but yet it is not for nothing that the tongue is said to be *an unruly member*, James 3.8. All the members, when they sin, are set on fire of hell; but none like unto the tongue, none so much, none so often: And therefore we must learne to commit the government of our tongues unto the Lord, that he would set a <sup>m</sup> *door before our lips*, and that he would keep the key, and be (as 'twere) the porter to let out words at his pleasure, that our words may be but <sup>n</sup> *few*, no more then we can well justifie; that we speake not unprofitably, but to purpose; that our words may be both <sup>o</sup> *food* to the weak to nourish the soul, *physick* to the sick in soul to cure the conscience; that he would put away swearing, lying, and equivocating, which is worse then lying. As *Abraham* in that he said *Sarah* was not his wife, did speak doubly; he did not speak out, and besides his tale he did dissemble. To equivocate, is upon the matter to lie and to dissemble too. Plain dealing (ay though it be in sinning) is a jewell, and double dealing is base: A tongue and a tongue is hatefull

full to God and man, a *monster* in grace and nature; and therefore be beforehand to keepe our tongues from evill, and when we do over-lash, speaking foolishly or falsly, let's salve all by confession and petition, seeking to the God of truth for pardon of our lies, and we shall have our pardon: & we need not doubt of our pardon, sith truth it selfe hath made the promise. Have we spoken foolishly or falsly, and sinned with our word? Why *q* take unto you words. What words? Why words of confession, of humiliation, of petition, and the match is made, peace is concluded betwixt God and us. In the Law they offered a calfe, and there followed atonement, let us offer up the calves of our lips, *Hosea 14. 2.* The lips made the breach, let our lips make up the breach again. And (*Psal. 85. 8.*) *God will speak peace to us*, alwayes provided, that we return not again to the same or the like folly, in speaking we know not, or care not what. *Be perfect as our heavenly Father is perfect, Matthew 5. 48.* And *r* perfect we are not untill we doe rule our tongues, but perfect we are when we doe rule our tongues: Every other creature in his kind doth, and we should labour after perfection. *So speak ye as they that must be judged by the Law of Liberty, Jam. 2. 12.*

Part 3.

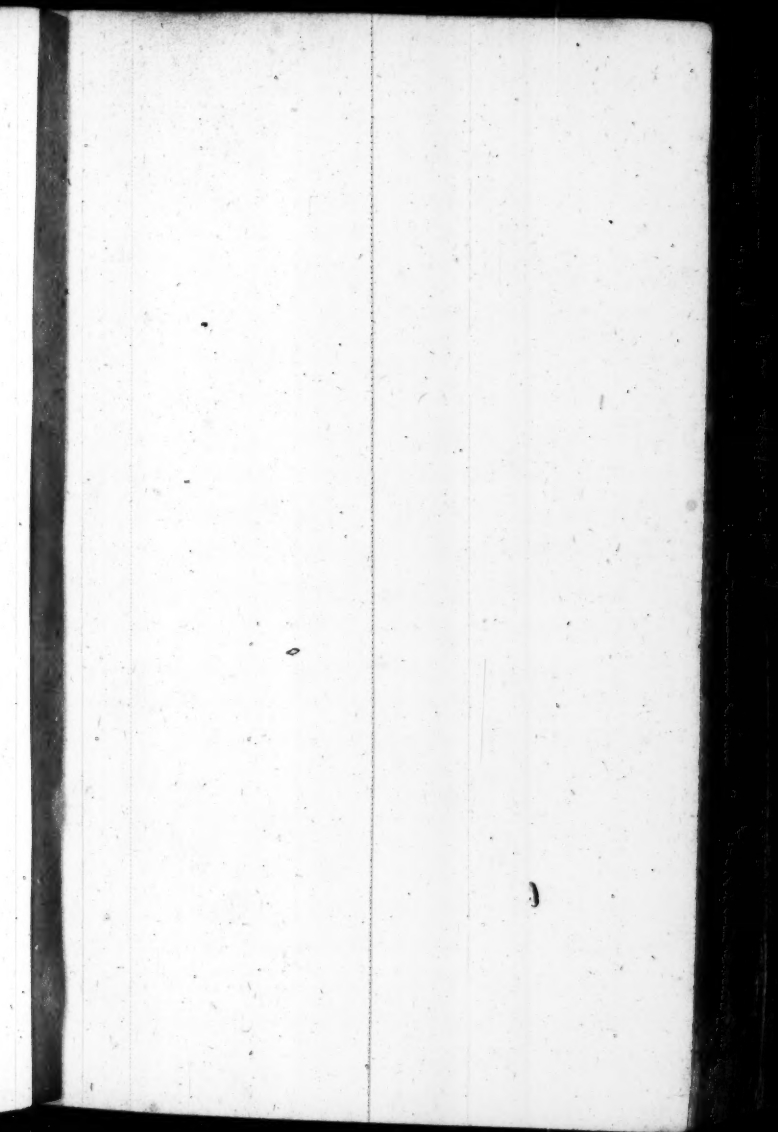
p Daturus est, non fals-  
fic, quia ve-  
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August. in  
Psal. 35.  
q Hol. 14. 2.

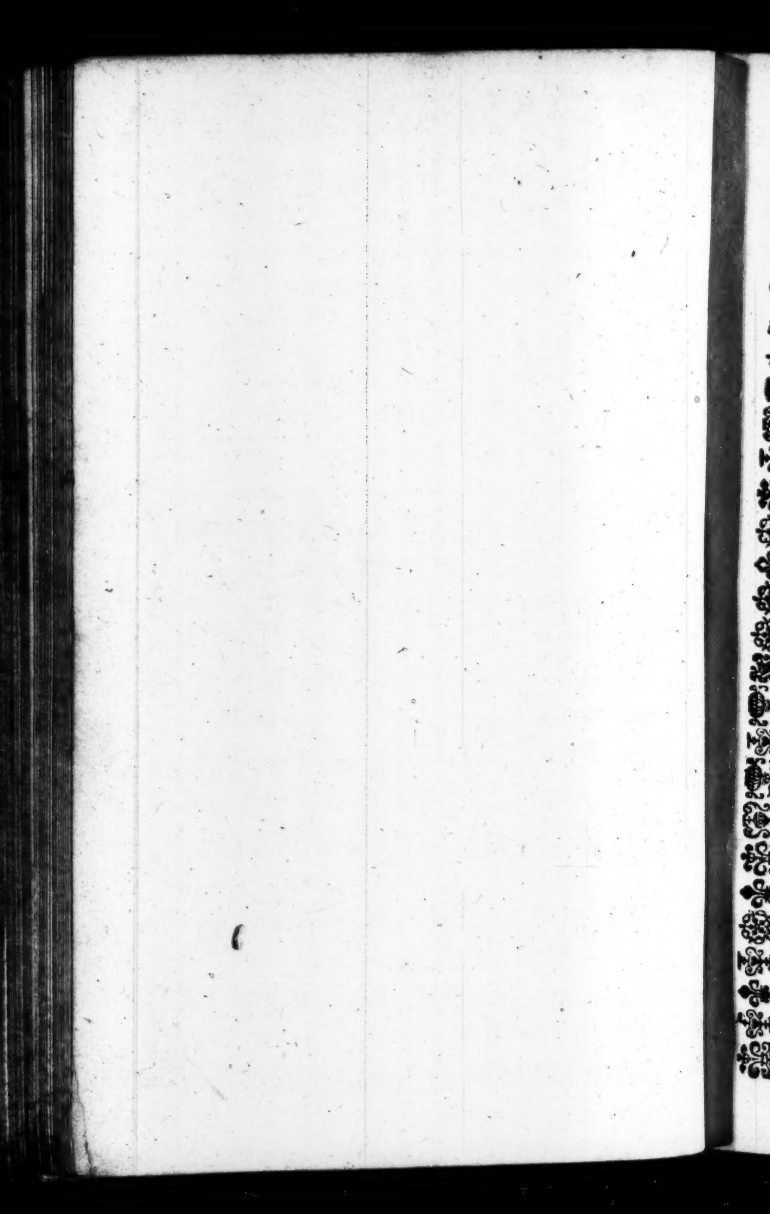
r Jam. 3. 2.

FINIS.



Capell on Tentations.





# TENTATIONS:

Their *Nature,*  
*Danger,*  
*Cure.*

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## The fourth Part.

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*In this Part are contained,*

1. Tentations about faith; answered in eight Sections.
2. Tentations about resisting sin; in seven Numbers.
3. Tentations about prayer; in five Numbers.
4. Tentations about the Word of God.
5. Tentations about repentance; in one single Chap.

Conditions of the New Covenant.

A Dispute touching *Adams* casting himself out of his Integrity.

Also that case of Conscience of a godly mans killing himself is discussed.

To all which is added an Appendix touching *USURY*.

---

By *Richard Capel*, sometimes Fellow of  
*Magdalen Colledge in Oxford.*

---

*Rarius de dogmatibus Christus disseruit, sapius imo  
vero ubique & semper de vivendi sinceritate,  
Chrys. in Matth. 20. Hom. 65.*

---

LONDON, Printed by T. R. & E. M. for *John  
Bartlet* living long since at the *Gilt-Cup* in the *Gold-  
smiths Row* in *Cheapside*, of later times at *Austins  
Gate* in *Pauls Church-yard*, now at the *Gilt-Cup* on  
the South-side of *Pauls* neer *Austins Gate*, over a-  
gainst the *Drapers*. 1655.

# TESTIMONIES

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TO THE  
Reader.

Reader,

**I** Have sometime thought  
(and now I think I did  
think amisse) that  
when publishers of  
bookes did lay it on *importunity* :  
that it was but a matter of art and  
a mannerly excuse for something  
which did smell of the caske, as  
*Tully* observes that some writing  
bookes of contemning glory, did  
by putting their names to their  
bookes fish for glory : but now I  
see by my selfe that importunity

*Tasc. 2.  
Lib. 1.*

wins ground on our resolutions, else these few papers had never seene the light, as it is knowne to others as well as to my selfe. They were penned long since as a fourth and last part of what I set in print before, but sad times comming, as also finding curious pieces sent abroad of late, I was absolutely resolved to bury them as of little use: but being won by an *importunate* Bookseller who made some friends to move me in it, to whom I use not to deny any thing, I consented to publish them, and in transcribing them I did abbreviate them up and downe, which may be some excuse for the printer, who did expect some larger discourses (but not by any intelligence from me.) Nor is it a fault to be won by *importunity* from our present

*To the Reader.*

present resolutions, for then there were no place for any *importunity*; nor is the widow in the Gospel blamed, but rather commended for that she was so *importunate* as she was; and if I mistake not ( as I think I do not ) Christ Jesus changed his present determination, being won from it by meere *importunity*.

Luk. 18.  
Luk. 24.  
28.

Upon *importunity* I truly lay the occasion of this publishing those papers, and so I leave both them and the Reader to the blessing of God Almighty.

*Pitchcombe in Gloucester-shire,  
June 16. 1655.*

Thine in Christ

*Richard Capel.*





*A Cattalogue of such Books as have bin printed of late, for John Bartlet, once dwelling at the Guilt-Cup in the Goldsmiths row in Cheap-side; of late at Saint Austins gate: now on the south-side of Saint Pauls Church neere Austins gate.*

**D**Octor *Thomas Taylers* works in Folio not printed untill this impression, published by Mr. *Calamy*, Mr. *Carrel*, Mr. *Man- ton*, and others.

*Dr. Harris* his works in Folio.

The establishment shewing the power of the Civill Magistrates in matters of Religion. &c.

The threefold state of man by *R. Harris* once Pastor of *Hanwell*; Now Doctor of Divinity, in 12<sup>o</sup>.

A Supplement to *Dr. Harris* his works, in 4<sup>o</sup>.

A fiery pillar of heavenly truth by *Alexander Grosse*, in 12<sup>o</sup>.

The Countrey mans Cattachisme, by Master *Ram* of *Spalding* in *Lincoln-shire*.

Beames of the Spirit enlightning and gladd-  
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*Astrologo Mastix*, by Mr. *Geerey*.



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blot out by the. p. 245. l. 28. for tha r. the. p. 246. l. 25. r.  
*Pythagorians*. p. *ibid* l. 30. r. *Aristotle* with. p. 258. l. 25. r.  
degrees.



Ex



make  
true




# TENTATIONS:

*Nature,  
Their Danger,  
Cure.*

## The fourth Part.

### CHAP. I.

*Exceptions and objections, as concerning  
the shield of Faith, cleared and an-  
swered.*

AITH is a weapon which  
quencheth all the fiery darts  
of Satan: therefore Satan  
doth all he can, (and he can  
do much) to wrest this wea-  
pon out of our hands, or to  
make it as a wooden dagger to us. 'Tis  
true our faith he cannot take quite away  
B from

Eph. 6. 16.

Quando  
arescit qui  
sic habet  
radicem?  
Aug. in  
Ps. 36.

from us: but he can, he may; he doth too often prevail too much in taking away from us *the knowing* that we have any faith. Faith is a vertue which lies sometimes hid, but never quite dead: often without much fruit, but never without a firme root, and some kinde of fruit in Christ: we are apt to think that our faith is none, because we feele little or no fruit, (as children do trees in the winter when the leaves are all off) and for that it is too often without external sensible fruit, Satan hence takes advantage to work our woe, and cries out upon us that we have no faith, because (as we think) our faith hath no fruit.

Answer. >

Gal. 5. 6.  
For what-  
ever an a-  
gent doth,  
it doth all  
out of love  
to some end  
Aquinas. 1.  
2. 428.

1. We say, faith is never without some fruit, and such fruit as doth discover it self to such as have their spiritual senses exercised about them. Faith (saith Paul) *worketh*; it is working Physick, it never keeps holiday, and it worketh by love: By love to what? to whom? To Gods Word, to good things, to God, and to good men: and love is a passion which loves not concealment: it is not alwayes known, but alwayes knowable where it is. We know whether we love such a man, or such a dish, or not: so where spiritual life is, there is a spiritual discerning faculty to know *that* we know, and *what* we know: nay, it doth not onely work by love, but it works in love; a man may know whe-

ther

ther he be in love or not : but herein we be as fools and children who know not the things they know : or like such as have life in their benumbed limbs, but by reason of stoppages feele it not : or else it is because we do not give all diligence (and all is little enough) and *all* cannot be better bestowed then in finding out the truth of our faith, sith Prayer, Sermons, Sacraments, Repentance, Bible and all, profit not without Faith, I say, it is because we take not that care, or use not that diligence we might and should, to make this a cleare case. All our diligence cannot be better employed, then in finding out the truth of our Faith. It is ever working-days with our Faith : and it is our wilfulnesse that we *will* not, or our great weaknesse that we *cannot* sometimes take notice of the working of our Faith. In the Prophets phrase, *this is our infirmity* : and he that doth please himselfe in this infirmity, it is to him an infirmity no longer, I had almost said he may go to Hell for this his infirmity : In the summer it is very easie to know that trees do live, and in the depth of winter it is not impossible : a childe indeed may think a tree is dead because he sees no leaves, but a man he knows by the boughs and bark that there is sap and life within, he can distinguish betwixt want of leaves and want of life ; the very bark of a dead tree, even in winter, differs from the bark of a tree alive : and would we take our wits along with us, we should

Psa. 77. 10

and might finde a difference betwixt a dead faith and a faith that is alive: though it want outward leaves, there is a sap within which shews it self more or lesse in the deepest winter of tentations: there is at least one golden apple which proves and shews that the tree is yet alive: one link or other of that golden chain is above water: we must not say, sure I have no faith, because I feele none, but distinguish the times and reconcile all; it is now perhaps a time of desertion, and desertion is a forsaking of us to our sense and feeling, as in a great rime we can hardly see before us, one fogge or other hinders partly the free and full working of our faith, and partly the feeling of our souls. As Satan doth not give our faith to us, so he cannot take it from us; but our sense and feeling he may; but God must give him leave to do that too: God in mercy leaves us in respect of our sense for a time, that we should not leave him for ever. And when our faith is at the weakest, and we think our selves lost, then, even then there is a secret hope, a living spring within, which for a time Satan may stop up; not dry up, for break out it will (after it hath been dry to our sense) I say it will break out in due time, and water with floods of comfort our dry and thirsty soules: how much would we make of a tree which bears sweet fruits, if it should ever live, never die, whose leaves (saith David Psalm. 1.) shall never fall! there is no fall

of the lease amongst these trees of righteousness which grow in the midst of the Paradise of God. Do not then say, I cannot, I cannot finde it, therefore I have it not; I cannot feele faith, and therefore I have no faith at all. 'Tis our infirmity that we have not our eye open to see it. *This is my infirmity*, saith the Prophet; and is it not our infirmity too that we have not *our senses exercised to discern both good and evil*? fruit there is, and faith there is for all that, and it concernes us neerly in respect of our comfort, to know that we are *in the faith*, that is, that faith is in us, and rules in us: all is not gone, the root is in Christ (though hid in Christ,) though during the storm our comfort be *almost* gone: yet there is that little left which we would not sell for all the world, nor passe it away for the gaine of all the Kingdomes of the earth: wherefore we are to make a narrow search to finde out some one true fruit of faith or other; and where is one fruit of grace, there are all; sith that Spirit which is the cause of one, is the cause of all, though it may be for the present all are out of sight, but that one, and one fruit is often sooner found out then many, faith never leaving it selfe without the testimony of one or two witnesses. Though we think this strange, yet the Heathen Philosophers, agree, that where one vertue is, all the rest are; all are not *alike* there, nor are all *alike seen there*, but yet all are there in their seed and root: on-

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Heb. 5. 14.

2 Cor. 13.  
5.

ly distinguish betwixt a strong faith and a true faith; one grace shewes a true faith, though it doth not prove a strong faith. Beware that we put not the trial of this cause on a strong faith: that because we have not this or that fruit which onely a strong faith doth beare, to think that therefore we have no faith at all: as though because one cannot do as a Giant doth, therefore to conclude that we cannot do as a weak man (who is a true man) can do; the life of man is in a common man (nay, in a childe) as well as in a Goliath.

2. Then again, we must know that some graces concerne the *well-being* of faith, not the working of faith simply, but concurre to the full and free working of faith; these complemental graces and ornaments of faith are not necessary to the tryal of our faith: for faith may be faith, and a saving faith too without them: but the essential fruits of faith, without which faith is not, without which faith works not at all, these are they that prove faith; where one such a fruit is, all are in the habit and root; and he that hath one, and knows but of one that he hath, that is a sufficient proof of the life of faith: look then out one fruit of faith which comes from the very essence and form of faith, & not from the degree and measure of faith; from faith as faith, and not from such or such a faith; not from *so much* faith, and when we have once found this, sit down down in peace, and

and rest in hope : What if we have not such a faith as such and such have? I cannot do as *Paul* could, or as these and those can; therefore I have no faith at all; from a strong faith to no faith, the inference holds not, as it follows not, I am not a strong man, therefore I am not a man at all. But we must rather say : now blessed be God, I have found one true fruit of true faith, I have some breath of faith in me, therefore I do beleieve: and when Summer comes (as come it will) I shall bear more fruit, and have more comfort. I must not say, all is not right, for that I have not (as I think) all, or for that I have not many, but I must say, for the main, all is well, I have at least a grain of faith, and I do and will believe in spite of all the devils in hell, because I have one true fruit of faith, and one such is enough to prove my faith to be of Gods giving, of Gods making.

Therefore I think they do but overwhelm the spirits of Gods people, who do use to propose so many signes of faith. For when they read or heare of very many, and they feel very few, they come to have full heavy hearts, God he knows, and can scarce swallow their spittle for grief : Now, now, saith the sadde heart, I am undone, I want such and such signes of faith, and therefore I feare me I have no faith, no comfort, no faith : and why is this? we think (because we have not such and such signes which are proper to strong



Cart.  
Hist. Chri-  
sti. Part.  
2. p. 276.

Christians, not *common* to all ) there is doubt of our faith. To help this, we are to consider that any one true *note* of true faith is enough and enough to carry the cause : one is not so sensible an evidence as many : wherefore, the more the better , yet one (being found) concludes all, we must believe the promise, though matters go never so crose.

Now because we said and shew'd that faith works by love, we will break open a particular or two, as touching love, by which faith doth work.

## SECT. I.

*Of the love of God, witnessing to truth of Faith.*

**W**E have by the sleight of Satan many a time a maine cry in our consciences, that sure we have no Faith, because it worketh not by Love in us unto God : for certaine where is no seed of love unto God in us, there is as yet no root of faith. Care here must be taken, that we do not mistake, for we may and often do love God most, when we think we love him least : were there a *neutral* betwixt love and hatred in this matter, we should be the more to seek ; but one of the two must needs be ; either we must love God

God or hate him, there is no third : we are by nature all haters of God ; though God be so good, that in a sense there is none good but he, yet we take him not to be good to us, or so good as we would have him, and so hate him ; it's impossible we should hate any thing that we do apprehend & look upon as good to us, as long as we are in our naturals (there are no pure naturals now, nor since *Adams* fall) I say, as long as we are in the state of nature, we do hate, and cannot but hate the Lord : every thing hates that which is contrary to its nature, and it self, out of that mother-love which every thing beares to its self; and its own wayes ; but God is most contrary to us as we are in our sins ; as our nature is to his will, so his will is to our will, and it is natural to us to walk contrary to his minde : nothing so contrary to our will as Gods will, wherefore we hate nothing so much as God. Now speak out, do we hate the Lord or not ? If we do, all is rotten ; if we do not, then we love him ; one of the two we must needs do : and love him we cannot, except we first know *that* he is, and *what* he is ; I speak not of a fit of spleene now and then, swelling against God when he crosseth us ; for we are apt in a flash of passion to be angry with him when we think he is angry with us ; this is not to the point of hating him ; for anger and love may be in the same at the same time, well enough : but if we have an aking tooth

against

Rom. 7.

against God because he is holy, it is because we are not holy; and where is no holiness, there is no faith. A father crosseth his child in his humour, the childe is in a chafe, not simply against his fathers nature, but against his will in some particular doings, for that he cannot have his will; yet this childe may and doth love his father for all that: even so our hearts may swell against the Lord in a fit, because he will not let us have what we desire to have in a fit; yet for all this we may, and do love the Lord very heartily: such passions being the fruits of our disease, and our fits rather then of our wills; of whom we may say as Paul doth, *not I, but* the fit that is on me: a man may upon some occasion preferre a sinne before the Lord, and yet be said to love the Lord before all things for all that, because in his judgement he sets up God above all things, yea, above himself: and his minde is, that he is to love God even to the contempt of himself; now the love of God being a rational affection, and the master of all other affections, therein must needs stand the perfection of our love notwithstanding we flagge sometimes in the gradual intention of our love to God. The summe is, that we do love God above all things, if we set a greater price on God then upon all the creatures in heaven or earth: and in regard of the price we set upon God, it may be said, that we love him most fervently and most firmly. In the love we owe unto our neighbour,

bour, there is measure and pattern set before us, (*as our selves*) but as touching our love to God there is no measure or patterne; we must love him *with all our heart, all excepts nothing, limits nothing.*

As touching our *sensitive love* which follows the lower, and organical faculties of the soule, it is so that we love some things more fervently, yet lesse firmly: but as touching our *intellective love*, flowing from the *will* rather than the *appetite*, what we love most fervently, we love most firmly: and when most firme in our love, we are most fervent: Now our love, as it looks on God is rather intellective then sensitive, and follows the superiour and upper parts of the soule; and in this sense they that love God not onely love him firmer, but also ferventer then they love any thing else. There is no comparison betwixt God and the whole masse of the creatures, and therefore no comparison betwixt the love we bear to any of the creatures, and that love we beare and shew to God: But yet there are degrees of comparison in our loving of God: it is begun here, but it is not here at the highest: but in heaven we shall be superlative in our loving the Lord, with all our hearts. The precept to love the Lord with al our hearts simply in such an intention of love, is not, was not given to be perfected here, till we come to heaven.

*Scotus* is of another judgement, and his ground is, because that command of the *vision* of

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Mat. 22.

39.

Ver. 37.  
*Love sensitive, and intellective*

Scot.Sent.

l.3.Dist.27

q. unica.

Hab. 2. 4.

1 Cor. 13.

12.

of God might as well be said to be given to be fulfilled in the life to come, after it is begun here; but this follows not, for because the *sight* of God is not a duty of ours whilest we are *viators* here, for the just lives *here* by faith, and not by sight, Heb. 10. But to love God is a duty to be begun here in this life, and to be perfected more and more, till we come to be *comprehensors* in heaven, where we shall know him *as we are known*, and answerably love him in our measure as we are loved of him, the vision and sight of God being rather a reward in heaven than a duty of ours whilest we are in, and on the earth; so then if we do not hate him, whatever for the present we do feel, it is past question we do love him, we do love him *most* and *best*: He that loves him because he *is*, loves him as he is; now he is simply best; therefore if we love him at all, we cannot but love him most.

Next, see whether we hate that which is contrary to Gods will; and what is that? why, sinne: he that hates sinne as sinne, because it is filthy, doth love God because he is holy. The Devil being a creature hath not so much evil in him, nor is he so evil as God is good: and sinne is it which makes Satan to be Satan. How farre forth we may, or may not hate the Devil being a creature, I list not to dispute. I am sure, *Michael* the great Angel durst not curse the Devil; but Satan being left by God, he may be left by us, being

being no way capable of happinesse: but sin is contrary to Gods will, is no creature of Gods making; wherefore we may and must hate sin with a perfect and utter hatred. The passion of hatred moving the humour of the body more, and making the heart to boile more then love, must needs be easier felt then the motions of love. I know it is best when we feele God to be in our hearts by the motions of love working strongly in us towards him; but because commonly that cannot be so felt in our bowels as the burning passions of hatred: Let us try what hatred there is in us to sin as sin, as contrary to that holinesse which is in God: and in case we finde that we do not love sin, we do hate it for one of the two we must needs do: we cannot neither love it nor hate it, nor partly love it, partly hate it: if then we do hate sin, it followes that we do love God. None can hate a thing but he doth love the contrary; for that all hatred comes out of love.

Againe, see how we can taste it to see or hear the Lord opposed, or abused: if our hearts do burn, & our blood doth rise within us, when we do see and hear any thing done or said which is a wrong unto the Lord, wherein the guilt and hurt doth nothing concerne us, there is no question to be made of our loving affection to the Lord. It shewes that we love men, when we cannot brook it to see or hear them abused by any: right so it is a plaine case, that God is in our hearts, when we

we cannot beare it with any patience, to see or hear any abuse offered to him; Do we vex our selves, or provoke our selves to an holly vexing, when we hear and see the unrighteous things that are done abroad? albeit we our selves should get booties by them, and is the cause of this, because the Lord is affronted and dishonoured? it is plaine, (I say) it is plain, that we have righteous souls of our owne, and that our faith is that faith, which in us worketh by this love unto God.

Lastly, do we check our selves, because we love the Lord no more, no better? is it a kinde of death unto us to feele some motions of hatred in us against the holinesse and light, which is in God? Doth it crucifie us, and put us to penance, that sometimes there are found in our flesh sudden wishes, that there were never a God at all? In this case, can we cry out and say, Ah, this wretched flesh of mine that can pout and swell at God our best friend, and think worse of him then of all againe! if we can thus say, this reflecting upon our selves, and this hating of our owne fleshly part for our thus hating of God, is an excellent proof of our loving God. The Devil will make use of this divelish lump of flesh that is in us: but mine owne heart (may a Christian say) can tell, that I do hate this proud flesh of mine for not loving God: it is not I, but flesh that dwelleth in me, which doth not love God, and I loath my flesh in dust and ashes for it; the more my flesh doth strive

strive to hate him, the more do I labour in the spirit of my minde to love him. This is pure and meere love to God.

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## SECT. II.

*Of Love to Gods Word: witnessing to our faith.*

**A**S faith worketh by love unto God, so it worketh by love unto his Word: Love me, love my Word: love a King, love his Lawes: So it did on *David*, so it should do on us: *Oh how I love thy Law*, saith *David*! Oh how I love thy Law, should every one of us say! not only because it is a good Law, but chiefly because it is Gods Law: and as we must love God with our whole heart, so we must love his Word: a foolish woman may in her foolish affection dote upon a puppy more then on her gold, but in her judgement she had rather lose her puppy then her gold: so our love to his Word must make us prize it above the finest gold for finenesse, and above the purest honey for sweetnesse. But how few do thus love his Word, sith too many of us care little to read it, lesse to heare it, and least of all to follow it! Indeed as long as we do suffer our corrupt nature to lead us by the nose, the Word of God and we are two, because it crosseth our nature, and condemnes

Ps. 119. 97

*Audaciam  
existimo de  
bono divini  
præcepti  
disputare:  
non enim  
quia bo-  
num est i-  
ded auscul-  
tare debe-  
mus, sed  
quia Deus  
præcepit.  
Tert. de  
panis.*



demnes our sins to the pit of Hell; and shames us for those things which by nature we take the greatest pride in : But what of all this ? This indeed shewes what a corrupt nature we bear about with us, which loves the best things least : but it proves not that there is no love of Gods Word in us. In the Word are some things incredible to natural reason, and many things impossible to flesh and blood : and yet the Word doth condemn us to Hell for not believing what (of our selves) we cannot believe, & for not doing what (of our selves) we cannot possibly do. All this, flesh & blood doth count to be very hard dealing ; and out of this it doth pick matter to wrangle against the Word of God : but we must bring all to the trial of the Spirit. Do we, can we captivate our thoughts to the obedience of the Word ? Do we consent to the Law forbidding our best beloved sinnes ? that notwithstanding it crosseth our sweet sinnes, yet the Word is a most holy Word, and that we would not for any thing but such Lawes had beene made, and do like most of those places of Scripture which do make most against our *owne* iniquities ? and that, though our flesh doth bustle against such places, yet this pleaseth us not, but we do set our selves against that flesh of ours, that *body of sinne*, it is but a body (not ioule) of sin : if those places please us most, which most displease us according to the Law of sinne : then faith is working in us, or at least it is a making in us.

*De peccato  
doleat, &  
de dolore  
gaudeat.*

Chryl. in  
Phil. 4.  
Ser. 14.

Rom. 7. 24

Again,

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Againe, can we or do we break thorow all oppositions, and in spight of all the powers of darknesse, and the fits of our own naughty wits and hearts, we do and will sit down by the Word of God? this shews strength of love to Gods Word, though we think when we reade it, that we read our own neck-verse, yet if we will (in obedience) reade on still, this is pure love to the Word, and herein faith works by love: By nature we are apt to think the Bible the worst of all books, and to be ready to cry when it comes to read a long chapter, as we see in children (who are the map of nature,) and are ready in a chafe to cast the Bible against the wall; but we dare not but read on in a course, we reade on still, and would not for a world but we had done so. Now what if our nature be glad when it is a short chapter, and do finde a secret *content* in it when we have occasion to misse our holy task? what of all this? if we do not take *content* in this carnal *content*, this shews the nature of our nature, that we take too much *content*, but in that we are *discontent* with this *content* of ours, do kisse the book, and read on still; Behold, here is sure and hearty love to the Word of God when nor sinne, nor Satan, can take off our affection from the holy Bible.

Againe, if we have a minde and keene appetite to the Word, it shews that we do love it; for meat that one loves not, he hath no heart to it, he eats it not or eats it against

his stomach: when then a man sees that he can break thorow stone-walls, and cast off all inward and outward opposition, and can say, Give me this bread of life or else I die; I say, here is hunger after the Word, and where is hunger after any thing, there is love to that thing. The *Promises* indeed are sweet to a natural man who hath historical faith; but where true saving faith working by love unto the Word is, there the *threats* are in their kind sweet too, as Physick is to a wise man, though most bitter things be used most in Physick: So *Ezek. 2. 10.* there was nothing written in the roll, but *lamentations and wo*, yet *Ch. 3. ver. 3.* this was in the *Prophets mouth like honey for sweetnesse*. There is now little trial in regard of outward opposition, a man may have and read the Bible with thanks from the Law of the Land; but there is from Satan, and from within, and he doth stirre up all our lusts to fight against the Word, being the *sword* of the Spirit, (the King of all weapons) now if we can master all, and though with much ado, yet we will to the Word, here is love; this is a virall act of faith which stands most in conquering doubts: for a man to beate off all outward contradiction, may come much from flesh, because we will not be put down, we naturally scorne to be overlookt, but when a man doth conquer the inward opposition of his own wit and heart, herein a man doth conquer himself, which is more then to take

*Fides reclinat ad resistendum omni contrario suo. Aquin. 2. 2. q. 1. 4. ad 3. Fidei meritum consistit in difficultate actus credendi. De rand. prelogom. in sent. q. 2. n. 4.*

a strong City, this cannot be done but by the Spirit of love, which is the Spirit of Power, love being stronger then all passions.

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*Quest. But how can the Word do me any good, without my feeling of any love unto it when I read?*

*Quest.*

*Ans.*

*Ans.* It may, as eating without an appetite may bring an appetite, one bit will draw on another, it is good to force the stomach sometimes: Again, though the taste may be perverted and lost, yet meat may do us good, as we see some who taste little or nothing, yet they eat and hold up in their health and strength; right so, if we do reade and heare against the haire, yet the soul may and will feed upon the Word for all that: and this rather for the soul, then the body: meat for the belly cannot concoct except there be some natural heate, it being under the power of nature. Now nature must have something to work upon, and to work with: hence it is that appetite is sometimes so lost that no means can fetch it again, but the food of the soule prospers in us, and with us only by the power and blessing of God, so *Paul, Cephas, Apollo* were nothing, all they could do was as nothing, as touching the putting of the Spirit and grace into the soul; but it is never past the cunning and power of God to preserve or recover the appetite, and digestive faculty of the soul; and in case we do eat of our spiritual food, without any sense of any taste, yet the effect of it being not under

1 Cor. 3. 7.

the power of nature, but the power of God, *God gives the increase.* In a word, whatever we feele or taste, yet if we grow by the sincere milke of the Word, it is plaine that we do love it: the stomach useth not to embrace meate which it loves not; either we eat it not, or it comes up again; judgement is to passe, by what we finde, rather then by what we feele, by the *effect* rather then by the *affect*: when then we finde power against sin, some true power albeit not such power as we would have, the inner man doth love the Word; as a man may love that which for the present he takes little or no delight in: 'tis not gold but meat, which an hungry man, as an hungry man, loves and seeks. He that in his judgement can count all dung to the Word, holds this opinion of it; that it is better then gold and silver, it matters not for the present what his affections are. He first findes this pearle: and then holds it his duty to sell all to buy it, and not to sell it off for all the world: Dispute no more here is love and great love to the Word of God.

SECT.

## SECT. III.

*Of love to the godly: witnessing to our Faith.*

**H**ERE Satan flies upon us, he *accuseth* us, that we love bad men, that we love not good men, and where then is your faith? The text saith, *he is the accuser of the brethren*, and we know our selves the rather to be of the *brethren*, because the devil doth accuse, and will not let us alone. How far he can accuse us *to God*, I know not; but this I know, that if it be sufficient to accuse, no man can be innocent. *Job* was accused by Satan to God: and Satan stood at the right hand of the high Priest to accuse him; but the best is, whatever he can do in accusing, yet this we know he hath nothing to do in condemning, being himself a person under condemnation; and in law and reason both; the accusation of a condemned person is no proof in any Court of record. And how farre Satan can go in accusing us *to our own consciences* (our subdiveine Judge) I am to learne: He is a liar, as well as an accuser; he lies sometimes in the *accusation*, when he chargeth us with that which we never did; most times in the *conclusion*, when he concludes against us that sure we do not believe, because we have such

Rev. 12.10

Zech. 3.4.

and such humours in us, and because such and such things are done by us. Our hearts he knows not infallibly, but yet such sinnes as he himself draws us unto, he can accuse us of, but lies and all will not serve his turne :

It is true, we do love bad men, and so we should, but not bad manners; and it is an act more of faith, to love such, then good men: *all such* are habitual enemies to good men, (as every wolf is to every sheep) they are enemies to good men they never saw: *Many such* are actual enemies to us: now those and these we must love, and when they curse us, we must blesse them (though they curse us) ay, and because they curse, by reason of the good God will do for us, by occasion of their cursing us: and in a true sense, it is a surer sense of our faith to love wicked men and deadly enemies then to love the brethren; we must not only pray to God to blesse, but we must blesse them; for in the text, our praying to God to blesse them, follows as a distinct thing from our blessing them: our blessing them then is to do them good for evil: else as Paul *said*, we are overcome of evil; we may love good men, because they are our friends, and herein we love our selves, rather then them. Now if we love good men for Gods cause, we must love our enemies for Gods cause also, God requiring this as well as that, our enemies being (in Gods language) our neighbours, and thus it is a surer proof of faith, to love our enemies, then it is to love our good friends.

Mat. 5. 44  
Sen. de  
Benefic. l.  
7. c. 31.  
Rom. 12.  
20, 21.

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friends and good people; for here is nothing to hold us to this duty but faith and obedience to him who commands us so to do. As they are Gods enemies, we may hate them in respect of that which makes them enemies to God, but not as our enemies. Well then, he is overcome of evil, not onely who doth evil for evil, but he that doth not good for evil. *Pray for them* (saith Christ) *that despitefully use you,* and what follows in that text? *You shall be the children of your Father who is in Heaven;* which is more then if he had said as before, *Yours is the Kingdome of Heaven.* Thus Satan is cast in his own conclusion: he would faine make us believe, that we are not the children of God, because we love the ungodly; whereas it is as high if not an higher act of faith, to love the ungodly *our enemies*, then it is to love the godly *our friends*. What, saith the accuser, what, thou a godly man, and yet love Gods enemies? Yea, I answer that I am, though I love the ungodly, I know I am, because I love Gods, & mine ungodly enemies: Many things may move us to love the godly our friends; there is a beauty in them which is lovely, and an excellency which we the more admire in them, for that we see a great want of it in our selves, and there are principles of common honesty in us, which move us to consent to vertue as a lovely thing; but to love those who are wicked, and our *actual* enemies too, is an act of faith, and nothing but faith; when it is evident we do it

1. *Non ait facite is a quia estis filii sed facite is ut sitis filii.*  
Aug. de Ser. Dom. in monte, l. 1. c. 46.  
2. *Chrys. hom. 18. in Mat. 5.*

Jansen. c. 40.



*Culpam improbes  
 & naturam approbes ac  
 propterea culpam in-  
 stius odes quod ea  
 sedatur natura  
 quam diligis. Aug.  
 Ep. 54. Dominus  
 in Evangelio ut ini-  
 micos diligere debemus non  
 dedit consilium sed  
 praeceptum Aug. de  
 Temp. Serm. 61.  
 Aug. de Ser. Dom.  
 in monte, cap. 46.*

*Object.*

*Ans.*

not for their sakes, nor for our own sake, but only for Gods sake, holding a difference still betwixt the man and his manners. The more we love the man, the more we hate his manners, as the more a Physician loves his patient, the more he hates his disease, and so with one breath we hate the sinne and love the man, approve their persons and reprove their vices. Papists tells us that it is a counsel and not a precept, to love our enemies: but Saint *Augustine* tells both them and us, that the Lord gave it as a precept, and proposeth Gods own example, who maketh his Sunne to shine on the bad, his sea is open to Pyrates, as well as to Merchants, and the things we bestow on our enemies, are not ours, but Gods: wherefore if God cause his Sunne (which he made) to shine on the wicked; much more should we bestow the things we have and they want, on them at the Lords command, sith they are not ours, but Gods.

*Object. But saith Satan, thou dost love the vanity that is in wicked men?*

*Ans.* Were it not for objections, the truth would not be so sifted and confirmed. God in mercy suffers Satan whom he knowes to be a Devil, that is, a calumniator not onely to be an accuser, but the accuser of the brethren: now this accusation is of no force, it proves only that we are in part carnall that we beleeve but in part: The reply is strong, we beleeve in part, therefore we beleeve, and much of that chaff comes out of

love unto our selves, it is, because one way or other this vanity that is in the wicked, makes for our pleasure, honour, or profit, and what if we do it to countenance some flaws and infirmities of our owne? all this shews that we have still need of a Physician. This indeed is our infirmity, but like infirmities, it lasts not long: when once we come into the Sanctuary of the Lord, we finde that all this is but a push of our flesh; it follows not, that we are nothing but flesh: He is not defined to be a spiritual man, who hath not sin, but who *doth no sinne*: not he that hath nothing but faith, nothing but the Spirit in him, but he that hath the least measure of saving faith: allow faith its graines, its defects, then weigh it in the balance of the Sanctuary, and all is right and well.

Now as concerning our *love to the godly*: He that doth not love the Saints is no Saint: as yet he hath no faith. I meane not all such as call themselves Saints, and say that they are the *Israel of God*. *Jesabel may call her selfe a prophetesse*, but such as are very Saints, Saints, or such as we do take for Saints, and have no reason to the contrary: such if we do not love, we have no faith, or our faith is not that faith which worketh by love.

To clear this from mists, we must set the state of the Question right.

1. As farre as we are flesh and unbeliefe, we are apt to take conceits against the godly; the Spirit that is in them, doth condemne the flesh

Part. IV.  
Chap. 1.

1 John 3, 9

Rev. 2.

Doubts about love to the godly.

I.

flesh that is in us, and thereupon the flesh that is in us, cannot but stomack against it.

2.

2. Satan doth tempt us to maintaine harsh affections towards the godly. He knowes nothing spoiles his kingdome more, then for Christians to unite and knit together, he cannot abide to see them in an harmony; he doth buzze strange and odde fancies into our heads one against another, to break the knot of love, and to spoile the communion of Saints: when the Saints are at one accord, then the Spirit came down upon them, and when the Spirit came down then Satans Kingdome doth fall downe: wherefore he tries the best of his wits, to breed and feed strangeness amongst Christians, and by reason of his skill, and our want of skill, the Devil doth get some ground for some time of us, and we do yield too much.

A&amp;S 2. 1.

3.

3. The best that be, have humours of their own, and are apt to shew us some unkindness; the flesh will put in; and Satan he tempts on both sides the hedge, in them to wrong us, and in us to make too much of the wrong done us; and hence it is, that we are too too apt to fall into some termes with them.

4.

4. Out of envy we are apt to be too too captious, and cannot think them to be honest men though they do greater wrong to others, but in no hand if they offer lesser wrong to us: This is our pride; *Johns* Disciples were good and holy men, and yet out of an aking tooth it was, that they made a party against Christ and

Mat. 9.

and his Disciples. But with whom? why, with the Pharisees *the worst of men*, and the *worst enemies* to true piety, that the world then had, and yet out of a grudge of envy, the Disciples of *John* did faction it with the Pharisees, the worst of men, against the best men in the world: and yet they were very holy and bred up under the most mortified man in the world; nay, the very Disciples of Christ, not once, but often did bicker and bite the lips one against another, out of emulation, and yet for all that, they lov'd one another full dearly.

All this shews that we do not love other of the brethren as our selves, they (as we dream) hang in our light, eclipse our glory, carry away the bell or part of the bell from us; and hence it is that we swell and pout as we do against them, as brethren out of envy will squabble one with another about a party-coloured coat, yet love one another better than any else in the world. I deny not but a good man may persecute another good man in a passion: for, what good man is not sometimes as a badde man in a passion? yet joyne together against a common enemy, as the Romanes to their great advantage, did use to lay asleep all private differences to joyn in one together when it was to make head against a common enemy: so the Saints the sheep of Christ, do sometimes fall out one with another, but yet when the dog cometh they will joyn together against the dog: I know sheep

sheep use not to pick quarrels with sheep, for in a sheep there is nothing but the nature of a sheep. 'Tis true, we are the sheep of Christ, but there is too much of the nature of a wolf in us, as well as the nature of a sheep, so Christians may truly be said to love all true Christians, albeit they do not only forsake some particular Christians for a time, but in a fit persecute them too: two particular Congregations may separate each from each, and refuse communion one with another, and yet be both the true Churches of Christ. So I have read, and I hold it to be true, in the Ancient Church there fell out bitter conflicts betwixt *Chrysostome*, *Theophilus Alexandrinus*, and *Epiphanius*, and yet no wise man dares question, but that they were all three most excellent servants of God; one would think the prison should reconcile all betwixt good men, yet we read that one *Meletius*, and *Peter* Bishop of *Alexandria*, being in the same prison for the same cause, in the very prison upon a slight and light matter fell into such a fit, that they refused to hold communion one with another, and yet both very good men, and both suffered Martyrdom for the Christian faith. *Paul* and *Barnabas* were both so good men, that it is almost an odious comparison to say which was the better: yet the flesh in *Barnabas* did so farre prevaile in the behalfe of his Sisters son, that those two good men parted upon it: but *Paul* had the better cause in that quarrel, as it appears in that

*Epiphan.*  
hæc. 68.

he was recommended by the brethren to the grace of God. These be but the froward fits of sick Christians: A childe when sick, shews discontent to father, brother, mother and sister: a man in the houre of tentation (the best is, it is but for an houre) may *feele* no more love to the Saints, then a sick man oftentimes *feeles* taste to his meat, when he eats he spits it out againe, albeit he did love that dish when he was well, and though he care not to eat it, yet he hath a good opinion of it, and would give a good fee that he might come to eat of it againe: so it's with the Saints, in their love to the Saints, they have no minde to them, but they faine would, and this is enough: In like manner (saith *Tindal*,) the Apostles of Christ at his passion, were astonied, and so amazed, that so great glory should fall to so vile and shamefull a change, that they forget all the miracles that he had done before them; and all the words that he had told unto them before; how that he should be betrayed and delivered up in the same manner unto death: albeit that they saw him raise others, yet who should raise him up when he was dead, they could not comprehend; this was the greatest tentation that ever befel any of the Churches from the Creation, and this did so work up on them, that they fled from Christ, and left him in the suds to shift for himself; but yet they sell not so farre, as to revile him as an impostour and deceiver (thus *Tindal*) and when

Part.IV.  
Chap. 1.

In his  
Book cal-  
led, the  
order of  
Election.

2 Tim. 4. 16

Paul

2 Tim. 4. 16

2 Chr. 16.  
10.

*Paul* was in danger, many of his old friends did leave him. *I pray God* (saith *Paul*) *it be not laid to their charge*; yet I question not but they did love Saint *Paul*. Nay more then this: a good man may as I said persecute a good man, as *Johns* Disciples did little better. The case of *Asa* cleares it self: the Prophet came to him in love, & in all wisdom, and in the Name of God told him of his great oversight: did *Asa* thank him? No! He is *wrath with the Prophet*, put him as 'twere in the stocks, and when the people did grumble at it; what the good King meant to use a good man, and one that he knew to be a good man so for nothing, but doing his duty to God and him, the Text saith, the King did *opresse the people*, to teach them to rule their tongues: and what was *Asa* turned Apostate? No! the text saith, *The heart of Asa was perfect all his dyes*: So that a godly King may in a fit persecute a godly Minister, not for his errors neither; but for his conscience and doing his duty, and yet be a good man, and be said to love all good men all this while. I dare not think but *Asa* did love the Prophet even during this storme. He being led by his foolish passion, did put the Prophet into hold for that (as he thought) he did talk too liberally to his King and master.

Againe, we are carried many times with hypocrisie, and we think we may set our selves against a godly man for his weaknesse, and faults. 'Tis true, we may and must do what

what lies in in us to reclaime him : but to grow bitter against him , to cry him downe, shews some wrong matter in us, that though the *occasion* be some evil in him ; yet the *cause* is in us ; for some others whom we do fancy, we can see a great deale of flesh in them, and passe it over, but when we get a matter by the end, and out of that do proceed against a godly man , when we have *for the present* a stich against him, to scorne and reprehend him ; the ground is not in him, but in us. And here I cannot but complaine of a great partiality and self-serving in us , that if a man have in truth or conceit done us some wrong, be he never so good a man ; yet we cry him up and down the countrey for an hypocrite, and that there is nothing in him but old *Adam* and the devil, and we warne men to take heed of him as of a very dissembler : we set all upon the rack , and rip up all and more too, and do all we can to make our selves and others too to beleieve that he is a very carrion , and rotten at the heart : But now in case there be a man who hath two infirmities for one; yet if he be our friend, and things stand right betwixt him & us, then we can see nothing in such a man but faith , but gold, but vertue, nor can we abide to hear the least matter against him, he must have all the love from us, and all others, by our consent : This is a great weaknesse in us, that our persons must be the standard to try mens sincerity by : this is horrible pride, that

in



In these  
jars some  
good  
signes.

in case he be our friend, then he is right; if not, then he is rotten; if he be for us, we be for him, and can see nothing in him but virtues, if any say any thing of him otherwise; then he hath his faults indeed, and who hath not? but if he be in some particular crosse to us, then if men speak good words of him: then say we, you do not know him so well as we do, he is not the man you in too much charity take him to be. Now what shall's make of this? here is guilt upon guilt in us: that men must stand for currant or not, according as they fancy or not fancy us: But by the way, for all this here is a taste of some sincerity in us.

1. That we do hold it unlawful for us, or any else, not to love and do good to all men, but specially to the upright who are good in the main, and therefore lest we should be thought to disaffect any godly man, we do what lies in us to make our selves and others beleeve, that there is no goodnesse at all in him, which shews that we do hold this fast still, that in case we stood perswaded that he were godly, that then we stand bound in conscience to love him. And this difference is betwixt a good and a bad man: that though a good man may in a fit persecute another good man, yet not the whole kind of good men: he cannot set himself *against the generation of the just*; if you except against him that he doth not love such or such a good man, he helps himself with this, that

Ps. 73. 15

that all others are deare unto him: nor is it properly the cause which he doth persecute, but that person; or if there be some particular cause which makes his stomach rise at him, yet it is not the whole cause of sincerity: whereas the hatred and blood of the wicked doth rise against the whole cause, and not some, but all the whole body of sincerity; (children their own parents, and which is more, parents their own children:) and in case he do fancy some godly man, yet it is passion, not judgement and well grounded love; neither is it for his goodnesse, but for something else; perhaps for his vices, perhaps for his moral vertues, or for some profit he makes of, or some delight he takes in his good qualities: but now in case we can feele our hearts to go after good people, and that for their goodnesse, and for such particular acts of goodness, wherein we are put down by them and we are glad that they are better and do more good then we, and in case it happen so that some particular *good* they do, bring us no outward good but rather occasion some hurt to us: if yet we can and do love them, and that for this their goodnesse, we are right.

To summe up all; we must know that we neither do nor can love the godly, so well as we should do: but all is well if we would love them better, and do like our selves the lesse, because we do love them no more, and that this is common and usual with me, then I am right: so

D

that

that we are to love the godly first because God commands it, because they are good : and in these cases our faith doth work by our love to good men.

Next, when I am at the worst like a sick sheepe, I care not for the company of other sheepe, but do mope in a corner by my selfe, but yet if I do not delight in the society of goats or dogs, it proves that I have some good blood left in me : it is because for the present I take little or no delight in my self, or in my God that I delight no better in the godly : yet as I love my selfe for all that, so I may be said to love them for all this : Man indeed is a sociable creature, a company-keeper by nature when he is himselfe, and if we do not associate our selves with the ungodly, though for the present, and care not much to shew our selves amongst the godly ; the matter is not much, it is a sinne of infirmity, not a fruit of iniquity : The Disciples went from Christ, but they turned not to the other side as *Judas* did, who did forsake his Master and joyned himself to his Masters enemies, but they got together : Some say, *Demas* did repent (which I think to be the truth) and then he did embrace this present world but for the present fit ; put case he did forsake *Paul*, so did better men then he. Indeed as long as a man hath his delights about him, he will embrace the delights of this present world, or the delights which belong to the world to come, joyne with *Paul*, or cleave to the world.

Rain.

Thes. 5. n.

28.

2 Tim. 4.

10

In this tentation our stay is, first that we care not for the company of goats; next, that as we should, so we would, and desire that we may take delight in the company of sheep to count them the only *excellent* men in the world in *whom* is all *our delight*. The *conclusion* is, that to love the Saints as Saints is a sound proof of faith: the *reason* is, for that we cannot master our affections by love, but first we must master our understandings by Faith.

Part. IV.  
Chap. I.

A stay in  
this tenta-  
tion.

Psalme 16

## SECT. IV.

*A proof of our Faith, from the Nature of it.*

**F**Aith hath not only an hand to work, but a tongue to speake: There is a speaking voice in faith: It is a light; and light doth not onely shew other things, but it self by it selfe; yet only to such as have eyes to see. The godly have an eare to heare ordinarily; *He that hath an eare to heare, let him heare*; and by an internal act faith doth make it self known to such as are of competent yeares and of sufficient capacity: for faith doth work upon, in, with, and by the organs of the body: In children, and in such as are true children faith hath a voice, but is as 'twere put to silence, whereas in such as are fit to receive the voice

I know  
when I  
have be-  
lieved, 2  
Tim. i. 12.  
*Qui credit  
scit certo se  
credere.*

Aug. de  
Trin. l. 13  
c. 1.

Aquin.  
lect. 4. in  
2 Tim. 1.  
Collat. 7.

of the Spirit, it doth speak, and usually such have an eare to heare: you may as well ask why and how we see, and know the light of the Sunne when it shineth, as how I know I do beleeve when I do beleeve? A womans reason is the best reason I know, I do beleeve, because I know I do beleeve. He wrote truly who wrote long since, that to beleeve is not only an *act*, but *sense* of faith. If you ask how to know that we know that we do beleeve? we say this is a reflect act; and as *Scotus* argues daintily: Direct acts of our understanding are the proper acts of a mans minde, and have a stop, proceed not in *infinitum*: but for reflect acts, they are not proper acts, as when a man doth know that he knows, this reflecting is not properly to know; when we understand that we do understand this or that, this is not properly to understand, because here is no stop, but a man may reflect infinitely upon the acts of his understanding; as he that sees, sees that he sees, and cannot render any reason but this, I know I see, because I do know that I see: so there is an internal voice of faith, whereby the beleever knows that he doth beleeve (*out of tentation*;) A childe sees, but knows not that he sees; so when a man is in a childish tentation, he knows not what he is, what he doth: but yet he holds this fast, that God is his Father: in this thing he goes not by *thinking*: But out of tentation, he that beleeves in God, must needs know that he hath the habit of faith within, wherewith he doth believe

beleeve not only on God, but in God, which shews that faith is known not only as a conclusion, but in and of it self as a principle; not only by *discursive*, but by a kinde of *instinctive* knowledge: and if we listen well, we may hear this voice of faith speaking to us within, *My sheep heare my voice*. I read of *Marius*, that he said on occasion, that he could not heare the voice of the Laws for the noise of trumpets; so there is in us in time of tentation a noise within, which makes us that we cannot many times hear the voice of faith. Faith is, and is easiest known as a conclusion by discourse, when we prove it by argument; as [*I love the brethren, therefore I have faith*] but yet it works in us and on us, when it shews selfe by it self, as a principle known by it self, and its own light: for though we do often know and prove faith as a conclusion by discourse, yet at the last, in the last resolution we must know Faith without discourse; else there would be need of another discourse, and then of another, and so *in infinitum*: for one discourse presupposeth another, which would be endlesse; therefore that which makes the minde of man to sit down, is the proof which faith makes out of it self. A man cannot beleeve *no lesse*, without or against his will, it is voluntarily received; it implies a contradiction to say, faith is received by an act of the will, and yet we not aware of the receiving of it. That of *Catharinus* cannot but be true, He that receives a thing willingly, must needs

D 3

know

Part. IV.  
Chap. I.

Scot. sent.  
3. Dist. 23  
Crys. Te. 4  
Serm. 14.  
in Rom. 8.  
Scor. Col.  
10. In ultimo actu  
cognoscimus Deum  
sine discursu, alias necessarius  
esset alius discursus,  
& sic in infinitum.

Credo me  
fidem infusam habere, per quam credo.  
Scot. sent.  
3. D. 25.  
Hist. of  
Trent.  
Corn.  
Fides non est nisi in eo qui vult credere.  
Durand.  
l. 2. D. 36.

De facult.  
Anime. c.  
13.

Lumen su-  
pernatural-  
le potest re-  
cipi in In-  
tellectu sine  
medio d. f.  
ponente,  
Scot. Col.

11.

Joh. 6. 44.  
Ramen  
viridem o-  
stendis ovi  
& trabis  
illam, nec  
pueris  
d monstrā-  
tur & tra-  
buntur.

Aug. tract.  
26. in Joā.  
& Ser. 2.  
de verbis  
Apostoli.

2 Cor. 5. 14.  
Rom. 10.  
Aquín. in  
locum.

know it, and that having received it, he doth possesse it: for the will is a knowing and rational faculty, no other (saith Zabarell) but *intellectus practicus*. God doth not ravish our wills, but by setting up a sacred light in our understandings, and a sacred power in our wills he makes our will fit to determine themselves; we do not determine Gods will, nor doth God immediately determine our wills: but by infusing a life and soule, as 'twere of grace without precedent preparations often and where there be preparations, yet the first preparation must needs be without a former, we cannot take in any thing without light of grace: but the light of grace, as of glory, must needs be received immediately into the soule. By an habit of grace deserved for us by Christ, God makes our wills determine themselves to follow him, and this the Scripture calls (not a forcing, but) a *drawing of us*, not as we draw a man to the gibbet, but as we draw a man to a wedding who hath the wedding garment, or as we draw a sheep after us with a bush of Ivy, as we draw children after us with nuts and apples, by way of perswasion indeed, which is so forcible, that the Scripture calls it a kinde of *constraining*, *The love of God constrained us*, as in another case *Paul* said that he did constrain men to blaspheme, the work is done by a mighty operation of the Spirit in the heart, as *Paul* saith, *With the heart* (that is, with the will) *man believeth unto righteousness*. The act of knowing works

works so in clear evidence of the object, that the understanding cannot chuse but assent: The act of *beleeving* waits upon the will.

All this must be received with a grain of salt thus: There is an act of the will to receive grace, which is antecedent to the first infusion of faith, but so as that it is concomitant with it: Antecedent in the first moment of nature, concomitant in the first moment of time, as the winde by blowing opens the window, and the window by opening lets in the winde. This winde which *bloweth as it listeth*, is the voice of the Spirit within (*a voice behinde us*) which knows and tells a man, what is in a man: As when Satan bids us omit a duty, this voice makes us say *No*, I must not, I will not; when Satan is at us to sinne a sinne, this voice saith *No*, I dare not, I will not; when Satan urgeth us hard to despaire, this voice saith *No*, not I. God doth use to be better then his Word; we will have our servants beleeve us first, and expect wages after: God expects the like at our hands; his truth, his promises I must beleeve; and what if this voice belonder, and stronger then the voice of the flesh? yet the noise of our lusts may drown it sometimes: not because it is stronger, but because we yield for want of good taking heed, not so much its violence, as our ignorance and negligence is the cause we yield too much and too often. We would have men take us at our word, and God would have us take him at his Word, and the rather, because, be-

Part. IV.  
Chap. I.

*Quæ pertinent ad  
exteriorem  
cultum pe-  
test homo  
nolens, sed  
credere non  
potest nisi  
volens.*

John 3. 8.

11. 30. 20

*Durand. l.  
4. q. 6. a. 8*



Beda in  
Rom. 8. 15

1 Joh. 5. 4.

Heb. 11. 1

Mark 9. 24

sides his Word, we have his Oath, and besides his Oath we have a pledge, and a pledge is not onely a part, but a bond to binde the bargain; if he meant not to give all, he would not give us a pledge in hand. A little earnest bindes a thousand pounds: An earnest is more then a pawne: for a pawne is taken away from us, when the principal is restored to us: but an earnest is more, for that lies in hand for part of payment, and is not taken from us, but the rest is paid in to it. Let's then hold it against all the powers of darkness and the gates of Hell, *that we do believe*: suffer not our evidence and records to be taken from us; the gates of hell may fight against our faith, but cannot prevaile. Faith could not be *our victory* without it brought with it assurance of conquest; grant that without this assurance it might conquer many other sins; yet it cannot possibly conquer *doubting* without such an evidence: therefore faith is not said to *have* evidence, but *to be* an evidence; so that the grand act of faith is, to subdue doubting and disputing: faith as it *sanctifies*, doth crosse all other sinnes, but as it *justifies*, it crosseth out unbelief the mother of doubting; all sins set against faith, but unbelief at the first hand and directly, and so faith doth fight directly against unbelief. One sinne is enough to damn where unbelief reigns, but a world of sinnes hurt not, where unbelief reignes not: The poor Father said, *Lord, I beleeve, help* (what? my many sinnes? No, but) *my unbelief*:

*belief*: help that, help all; wherefore, sith it's the maine work which faith hath to do, to conquer unbelief, why should we think but that faith doth carry in the bosome of it an internal instinct and evidence? *Faith* (saith Saint Paul) *is an evidence*, in respect of the proof, and verdict it carries in its own mouth, it is (I say) the evidence of all evidences, albeit in some respect the Schooles use to call it an *unevident assent*. Faith speaks perswasion as well as it works sanctification, and by the mighty operation of the Spirit of *willing* it makes us *willing*. A man may be deceived so as to think that he hath more or less mony then he hath; but it's easie for a man to know (who knows what money is) whether he hath any mony or not; and so it is with our faith. *Peter* when he was in his humour, thought that he had more faith, and stronger assurance then he had, when he made that odious comparison, *Though all forsake thee, yet he would die rather*, but he did forsake Christ sooner, and more, and worse then any, then all the rest, except *Judas*; he mistook his own strength and did crow before the victory, he did take chaffe for wheat, and his presumption (much of it) for faith. He was not deceived in the maine, (for he had faith) but in the measure; so I think there is no man who hath faith, but hath in it *some* certainty that he hath it, though not *such* and *so much* certainty as he fain would have, they that have not much, may and do often complaine as if they had none; because they

Part. VI.  
Chap. I.

Heb. II. 1

Burton of  
Justificat.  
c. II. p. 167

*Quanta  
profunditas  
infirmi-  
tatis latebat  
in Petro  
quando  
quid in se  
ageretur  
intus nes-  
ciebat? que  
tamen a-  
byssus nuda  
erat oculis  
Dei: nam  
hoc illi  
Christus  
pronuncia-  
bat quod  
in se igno-  
rabat. Aug.  
in Ps. 41.*

Job 27. 5

De Sacr.  
li.

they would faine have more; they finde such content in it, and in the assurance of it, that in comparison they count all the evidence they have as much as nothing. Ay, not only have they some, but such certainty, that they will not do it away for all the world, they cannot be brought (to gaine the world) to set it under their hands, that *for the present* they have no faith at all, nor any claime to heaven at all, no not when they be at the very worst: nay those that do thus complaine of themselves, should another come and put them to it, that they are hypocrites, they would search every corner, and with *Job* rather chuse to die, then suffer their sincerity to be taken from them: perhaps if *Jobs* friends had set upon him that way, and laboured to settle him in his evidence, like enough he would have flown off; but now, when they came upon him with *Hypocrite, hypocrite*, and had nothing in their mouth but *dissembler*, *Job* did look up all his evidences and held it with his teeth, that he was not an *hypocrite*: and so would we, though as long as others sooth us, we tire our selves, and others with complaint upon complaint, and joyn with Satan to strengthen our selves in our unbelief: Many will say, Oh, I am not thus, and thus, I have these and those sinnes; whereas should another say of them but halfe so much, they would be very angry and take it in high disdain. For *Hugo Cardinalis* is in the right, that faith is a voluntary certitude, and what if there be not that *ful* evidencewe would have?

have? yet it is true that faith is a *true* evidence, and as for that adherence to Christ, as of a woman to her husband, its certaine faith breeds it, keeps it, feeds it: if faith were a meer matter of the braine, and a point of floating speculation onely, then it might be firme in it selfe and in its causes, and yet not firme in respect of us: but now, sith faith is practical, and hath not an idle finger, but is busie and doing, it cannot stand without some kinde of demonstration; it works assurance, and that helps against doubting; it works holinesse as it is holinesse formally, and that helps against doubting too; so that, as it doth *certifie*, and as it doth *sanctifie*, it doth help against discomfort, and that helps against doubting too; so then, all along, faith is *from faith to faith*, from strength to strength, it gets ground every way, all it doth first and last tends *to*, and ends *in* assurance, which is a cleaving to Christ on good grounds and saving arguments: otherwise a man being wrongly informed, may stick as fast to Antichrist as ever any did to Christ; that of *Aristotle* being true, that things probable (ay false) may be as clearly represented to us, and as strongly apprehended by us, as the most certaine, and most true things in the world. *Durand* shall conclude this for me, who expounding a place in *Austin* faith, that *Austins* meaning is, That he that hath faith, is as sure that he hath it, as of any thing whatsoever; for he that beleeves, hath experience that he beleeves, and by consequent that he hath faith:  
for

Part. IV.  
Chap. 1.  
Heb. 11. 1

Rom. 1. 17

Sent. 1. 3.  
D. 23. q. 7.  
n. 11.

Rev. 2. 17.

for nothing is more cleare and certaine then experience, and to which all other matters are resolved that we may come to a further certitude of them: Thus he, hence it is, that experience is the mother of Arts: Let all be shut up in the words of Christ, who could see in the dark. This is *the white stone which none knows but he that receives it*; and therefore he that receives it, doth know that he doth receive; for if none doth know but he, therefore he doth know who receives it that he doth receive it.

This last Section cannot be meant but of men of some years, not of children.

## SECT. V.

### *Doubtings Answered.*

**W**E must not suffer Satan to wipe us of our comforts, because we are haunted with many *Doubtings*: Faith is not ever (if at all) to be simply without them; but to conquer them: All finnes are contrary to Faith *materially*, and faith is contrary to them *causally*: but *unbelief* is the sinne which is contrary to faith *formally*, and therefore faith looks on unbelief as its greatest enemy, and doth first and most of all strive to cut the veine of unbeliefe, that a little and a little it may bleed to death; and if our faith get any ground of any sinne at all, it is against unbelief: we must not think that where is most *doubring* and

and staggering ( yet the staggers is a dangerous  
malady ) there is ever the least faith; for a man  
that hath a weak faith, in case he be not tempt-  
ed, may scarce know what *Doubling* means;  
whereas another though he have a strong faith,  
yet being often and strongly tempted he feels  
more rubs, and is more often on the rack of  
doubting. A child when the wind blowes not, can  
stand and walke alone without staggering upon  
some high hill: whereas a strong man when the  
whistle and storme is up, hath much ado to  
keep his legs on plaine ground and on an even  
place: we are much mistaken then when we  
say, we have many and great doubts, therefore  
we have little or no faith: whereas sometimes  
*Doubling* doth not come from the weaknesse  
of faith, but from the multitude and greatnesse  
of our tentations; now it is not in our hands,  
to set down how often or how seldome, how  
weakly or strongly we shall or may be tempted.  
Christ had faith in absolute perfection, yet he  
was in a study when he saw death in its circum-  
stances rushing upon him, his faith then was  
glorious in that he did outride the tempest, and  
got to the haven in spite of the greatest tempest  
that ever was, with his *My God, my God,*  
*Why hast thou forsaken me?* He saith *Why hast thou*  
*forsaken me* but once, but he said, *my God, my God*  
twice for failing, which shews his conquest:  
whereas a little matter, like a little strong-water,  
will quickly turne a weake braine: this diffe-  
rence is to be held betwixt Christ and us, that  
he did resist *fully*, we *truly*, but not *fully*: one  
who

Part.IV.  
Chap. 1.

*Affus in-  
tensior  
cum habitu  
remissior  
Remissior  
cum habitu  
intensior  
prout co-  
natur ope-  
ratis inten-  
sior fuerit  
sive remis-  
sior. Scor.  
Quod. q. 8*

Mat. 27.  
46

Doubting,  
whence it  
comes.

Jam. 1. 8.

Gen. 49. 4  
unstable  
as water.

who is ravished may be forced to some delight, but in law it is force and ravishment for all that, and so it is not imputed. So we that are flesh and blood in part, in all tentations do yield some delight, the flesh will spawn forth something of its own, but we delight not in that delight, it is not set on our score, And thus though *Doubting* do a little please our flesh, even then when we are in the very act of resisting, yet, because the inner man is against it, this is not scored on our heads: if faith were an absolute full assurance, then there were no place left for any doubting, but it is ever a true, but not ever a full persuasion wherefore it is mixed with some grains of unbelief; but how is this found out? Thus. 1. We must see *whence* it comes. He that is unstable in all his waies, who is never at any true quiet, but when all without is quiet, growes unquiet like the sea with every storme, this is the *Doubter*, the *Double-minded man*; Not he who is in the right way, and labours under some doubting, but he that hangs betwixt two waies and knowes not which to chuse, whether God or *Baal*: this kind of *doubting* smells too rank of the flesh; like fish, salt it ever so much, yet it stincks and the best may be (and most are) unstable in some of his waies: but this double-minded man is unstable in *all* his waies; like water which fashions it selfe to the figure of any vessell it's put into; if round, the water is round; if square, the water is square. The fluctuation which comes from a double and doubling heart is an iniquity

iniquity hatfull to God, but that dubitation which ariseth from a sudden or a violent temptation, is skipped over by God as an infirmity. Alas! we know but in part, and we cannot believe further then we know. Wherefore we believe but *in* part, we believe but *a* part of what is to be believed, and that part which we do believe we believe but in part neither: Now were our assurance as extensive and large as our faith, our faith being but of a part, and of that but in part, our assurance can be but in part. But now sith our assurance is lesse and narrower then our faith, our assurance must needs be but in part, sith our faith is but in part: Our comfort stands in this, Satan doth but sophister it when he would put it upon us, that we do not believe at all because we are not so fully perswaded in our minde; whereas faith may be where it is not strong (as all true men are not strong) and full assurance of understanding is not ever where faith is: yea, faith which is strong in one thing, the same faith is not strong in another, a strong faith at one time may be weak at another time. It is enough that we have some evidence and assurance: and such as it is, it is too good to be sold, all the world cannot value it, it is above all riches and rubies: A signe it is of great love of money, when once griefe is great for the losse of a little of it: so, to grieve much for a little decay of faith, is a signe of much love to faith. Though sometimes we having faith have not this testimony *to us*, yet we have it *in us*. A man may  
lon

Part.IV.  
Chap. I.

Cart. on  
Prov. p.  
378.

Simile.



Assurance  
our wages  
rather  
then our  
work.

2 Tim. 2.  
19

Heb. 11. 6.

look for his knife when it is in his mouth, and I would that we would leave disputing and hearkening to Satan, and turne our selves to thank God for the assurance we have, and labour with God to get more, to come to an higher straine: yet still to consider, that assurance is rather our wages, then our work. Let us work out our assurance, and go on in serving God day and night, in performing sincere and holy obedience, and then we shall find that assurance will come on gradually more and stronger. No sin but plucks a feather from our faith; and no obedience but adds a graine at least unto our assurance. Let's go on in the way to heaven, haste on to perfection (which is called an hastening to the coming of the Lord) from step to step, from strength to strength, make use of the assurance we have, and when we do doubt in any materiall thing, the Word will reveale it unto us. Turne we our disputing into obeying, and obedience will bring assurance; we are called before we are justified, and we are justified not by our assurance, but by our faith; the just lives by Faith, not by Assurance, as a man lives by having a soul, not by knowing that he hath a soul; our foundation is Gods Election; *The Lord knows who are his*; and though like children we know not him many times to be our Father, yet he ever knows us to be his children; as in sickness we live, though sometimes we know not our own Parents; *without faith it is impossible to please God*, so the text saith, but it saith not,

not *without assurance*. God may be said to be pleased with us, though we cannot be said to please him. God is pleased with us before we have faith, so as to give us faith: yet till we have faith we cannot be said to please him: it pleaseth God to cause *his* Sunne to shine on the wicked, yet the wicked please not him. Papists would fain lead us into a wood, when they tell in a long story that, and how faith is an *unevident* assent; as where *Paul* saith that faith is the *evidence of things not seen*, i.e. not evident to sense, to Reason: so in his Divinity it is an evidence of things not evident to a natural man, yet evident to such as have the Spirit: as a Mathematical proposition is evident enough to one who hath Mathematical eyes, but not to a swain who will not be made to beleve, that the moone is much bigger then his waine-wheele. To returne: Satans common deceit is, to put us in doubts, that we do not beleve because we do *doubt*: But the contrary is the truth, that because we do doubt, it rather shews that we do beleve; we use not to doubt of that we have not. Doubting accompanies faith, and faith a little and a little eats out doubting, but not quite till we come to heaven. The argument follows thus: the tree shakes, therefore it is a tree: Satan saith, because we shake, therefore we have no faith: we say, because we shake, and doubt, therefore we have some faith; we must set the state of the question right, and after look out sound reasons to confirme the

E

truth,

*Imbecillis  
est animi  
relinquere  
veritatem  
propter  
difficulta-  
tem argu-  
mentorū  
in oppositū.  
Arist. de  
continuo.*

*Multum  
adjuvat  
cor fidele  
noscere  
quid cre-  
dendū nor-  
sit etiam si  
disputandi  
facultate  
id refutare  
non possit.  
Aug. de  
Hæres.*

truth, then answer objections: thus Scholars do in their disputations, not go about to answer objections, before they are soundly settled in the truth; for this would lead us into a maze, and there leave us. Satan is a cunning Sophister, and will finde us work with fallacy upon fallacy; no sooner have we unknot one knot, but up starts another: whereas if we would make our selves strong, and cleare in the truth first, then the objections of Satan would come to little. He that once is sure, that he is in the right, though he cannot spell out every riddle, yet will hold his own to die for it; and if Satan chance in some particulars to pose a beleever, yet he knows it is a fallacy, and in the general holds his own: he cannot be brought to stagger so as to question the conclusion, but rather gets him to God and gets ground of his dubitations: and when all is done, such an one will not desert that which he knows to be right and certaine, for that he cannot shake off every scruple, nor unty every knot: and indeed as the Philosopher observes, it is a note of a shallow braine, to forsake the main truth, because one cannot answer all the difficulties which are brought against it: one doubt will beget another, and we shall but runne in a round, from scruple to scruple, in case we begin at the wrong end: wherefore let's not first go about to answer objections against our assurance, and then look after reasons to confirme our faith, but first confirme our faith by

sure

sure proofs, and then we shall answer all objections the easier. This we finde in *Tully* an *Heathen*, who gives two reasons why men are so to seek in things perspicuous: one is, for that they do not fix their mindes and intentions on the light that is in things cleere and perspicuous: the other, for that when they cannot dissolve such captious fallacies as are brought to the contrary, they desert the truth.

Part.IV.  
Chap. I.  
In *Lucullo*.

## SECT. VI.

*Marks of our assurance.*

**W**E must not ground our assurance on such marks as are too broad, as Creation: for God made *Judas* the worst of men, and the Devil the worst of creatures. *David* (I know) did plead that he was the work of his hands: that was because he did answer the Law of his Creation: outward profession is too broad too; this were good sport for hypocrites, the worst of professour; for they may, and often make a glorious shew; but God is not fed with shews; there was one who had not on the wedding garment; thence Christ infers, that many are called and but a poore few chosen; because many are as that one; Bare profession is like *Sauls* armour, too bigge for *Da-*

Marks of assurance must not be too broad.

1.

2.

Mar. 22. 11.  
*Quomodo projecto uno de multis, pauci electi: nisi quia in illo uno multi:*  
Aug. in *Psal. 61.*

E 2.

vid.

3. *vid.* Nor will civility carry it: the Pharisees were civil people, their righteousness is not in the matter of it condemned, but our righteousness must *exceed* theirs. Yet for all they were civil and strict, the whore is nearer the Kingdome of Heaven then the Pharisee, all who are holy are civil, but all civil people are not holy: they pay not God his own, therefore their paying men their own is too broad; they that build on their civility, shall go to Hell for their this civility. Lastly, many think the matter cock-sure, for that they can pray, make or repeat a Sermon, for that they have had trouble of minde within, and have suffered much without for Christ; but some can pray, cry Lord, Lord, can preach, *Have prophecied in my Name*, saith Christ; can make long prayers, and long Sermons: can give their body to fry a faggot, and all this proves *nothing*: it's one thing to suffer in the truth, another to suffer for the truth; one thing to suffer for the truth, another to suffer for the love of the truth; when 'tis to be feared they did suffer for the love of their own glory, rather then Gods glory; as 'tis to be suspected, for that they in word and in print are too brief in speaking, and cracking of their sufferings in the Bishops times. Hollow trees are rotten at the heart, and these hollow professors are false and rotten within; for error may seeme to us to have more probability then the truth, and 'tis no strange thing to see men suffer much for error, not as error, but as it seemes
- Mat. 5. 20.
- 4.
- Mat. 7. 22.
- 1 Cor. 13. 3

Part. IV.  
Chap. I.

Nor too  
narrow.

2 Sam. 23.  
19.

seemes to be true to them. They who glory now in their suffering then, shew that they did suffer too much for their own glory then. There is another mistake when men rest on things too narrow, as those were too broad; so these are too narrow, as when they build on properties peculiar onely to true beleivers, but not common to all beleivers; Are indeed where faith is, but faith may be where these are not: as proper to strong Christians only. All Davids worthies were worthies, but *not like the first three*: such as excell, are not more children, but more profitable children: and the reason is, because they have these excellencies from some extraordinary parts and endowments of nature, from extraordinary helps of education, from an extraordinary degree and measure of grace and Gods Spirit; now all this concludes it proves indeed, that weak Christians are not strong Christians, but it proves not that they are no Christians at all: nether is it strength of faith, but truth of faith which gives essence and existence to assurance. A strong childe is not more a childe then a weak one. This weaker Christians had best remember, - lest the devil abuse their simplicity and drive them to discouragement: What? saith Satan, Thou a beleever? dost thou not see how such and such put thee down! Do those duties, bear those crosses, hold out in those exercises, which thou cann<sup>t</sup>st not do; thou doest sink under half so much, it's a signe that all is not well, thou doest so favour thy self. All this shakes

not a Christian, I grant all is not well, it's enough that the maine is well, so long as we do what we can. Why? because the proposition is not general; for all Gods children cannot do so, but only some which have such strength with them.

Againe, some are made of such a temper as that naturally they are cheerful, and bold, and resolute: Now in this case also we must have more wit, then to give credit to Satan when he cries out that such and such are cheerful, are not so fearful, so dull, but full of Spirit: we must here wisely distinguish betwixt nature and faith: that though some be, yet all are not so valiant: the disciples had some faith, and were Gods children in the midst of their feares, as well as when they did rejoyce in tribulation. A weak faith seconded with strong natural courage, will go further then a great deale of faith, joyned with a timorous disposition in a man of a white liver: so a cheerful man with a little faith shewes many times more joy then more faith meeting with a melancholy temper: chaffe many times may be mistaken for wheat, and passions for zeale: affections of joy and feare are in themselves sensitive, and taste much of the cask: but in the higher matters, called intellectual, 'tis certaine that simply where is most grace there are most and best spiritual actions; as a lesse capacious understanding with more grace produceth more and more spiritual effects

fects then a large braine with lesse grace; and the higher operations of the minde are inorganicall, and smell not so much of the smoak of the body. I dare affirme it, that a bold daring spirit *without faith* may go further in some outward troubles sometimes, then some *weakish faith* shall do in a faint-hearted man.

Again, some by reason of their natural parts, and their bringing up do attaine to that measure of sanctification, that they have not beene defiled with great sinnes, that they do not know what it is to be gamesters, to sit up all night at cards, to make an idol of a paire of Tables: He is taught that much gaming is a point of much intemperancy. Now here the Devil comes upon some Christians, Seest thou not what the lives of the faithfull be? where God gives a man faith, he will keep him from great sinnes; he will so grace him, that he shall beare much fruit, but thy life (man) hath beene unprofitable, thy service but little, thy failings many, thy corruptions great: and dost thou think, that God hath nothing to do but to cast away his heaven on such a drie branch as thou art? why, this is false doctrine: for this befalls not all Gods children before conversion, as we see in *Magdalen* and *Paul*, nor after conversion neither still an end, for true faith may stand with falls, as with great.

The like may be said of an extraordinary measure of faith. Some of Gods children at-

Part. IV.  
Chap. I.

Scot. lib. 3.  
Dist. 13 q.  
4. & ad  
tertiam.

*Videtur  
ludo dedi-  
tus homo  
in tempe-  
rans esse.  
Arist. Eth.  
1.7.c.7.*



taine to such a degree, that even by it they are as cheereful in outward wants, as in the enjoying of abundance; they are wonderful patient in the greatest crosses, exceeding thankful for the smallest mercies: so filled with a desire of the presence of Christ, that they wish for nothing more then a dissolution. Now here we must be wise, and not take the devils part against God and our selves, when he tells us that we are not beleevers, because we have doubts, not only touching salvation, but touching maintenance: also too many risings are in our hearts when wronged, much discontents though our estates be too much for us: and for death, they are so farre from desiring it, that unlesse it be in a passion, we are afraid to think of it. Our answer for all this is, that it is not so with all beleevers, nor with many at all times in the same measure; but as they are more or lesse assured of heaven, and affected with the excellency of it; *David* was a beleever, and one of the highest forme, but yet *David* who was so confident at one time, was doubtful at another. He that sometime could say, *Though thousands compassed me about to destroy me, yet I feare nothing*; at another time said, *All men are liars*, even the Prophets too, though he himself were a Prophet. He that at one time could say, *I shall not die but live, and in the Name of the Lord I shall do valiantly*, could say at another time, *I shall die one day by the hand of Saul*, and runne his countrey for fear, contrary to what he had in promise from God; The same

Psal. 3. 6.  
116. 11.

118. 10.

1 Sam. 27.  
1.

same *David* was not the same man in patience alwayes. He that could be patient when *Shimei* railed at him, and his servants egged him on, and that in Gods Name too : yet could break the peace, when *Nabal* crossed him. And whether he had not inward terrors also, and many doubtings too of Gods favour, as well as great consolations, who could tell better then himself as we finde in more *Psalmes* then one ? As for his willingnesse to die at all times, let his own practice shew ; what desire had he to be dissolved when he fled to *Achish* to save his life, and there behaved himself not like himself ? The Disciples were well settled for their soules, yet did they stagger about maintenance here, as Christ intimates when he stands so much upon arguments to confirme them in it, that they should be provided for in this life ; so that a man may make no question as touching his salvation, and yet make too great question as touching his maintenance here : and yet not doubt much of heaven ; so that though it be true, that some do attaine to that height of confidence, and obedience spoken of before, yet none alwayes from their first conversion to their death, or if some do, (as *Paul* did) yet all do not. *Paul* was a full grown perfect man in Christ the first day, (if not houre) he was borne anew, and therefore Satans arguments hold not against us and our *Faith*, sith these be but particulars, and particulars serve not to build conclusions on.

And thus we see that some notes of assurance are

Part. VI.  
Chap. I.

1 Sam. 25.  
13

Mat. 6.

Wide difference  
between  
salvation,  
and assurance  
of it

*Omni. soli,  
semper.*

Things  
proper to  
beleevers.

are too particular, as those of the other sort were too wide and general: which notes on both sides must be heeded, lest on the one hand we presume too farre, or on the other despair too much, neither of which will end in our good or Gods glory: and therefore as in most cases a meane is best, so in this also; let us then comfort our selves with such notes as all Gods children do reach unto, being only sufficient to give to the soule full satisfaction in this question. Be sure to hold this firme to the death, that there is a wide difference betwixt salvation it self, and the assurance of it. One may seeme to be sure to his own thinking, on false and erroneous grounds, when it is no such matter: and one may have assurance in him, and yet not be able to discern it in the houre of tentation, which is a kinde of houre of darknesse. The very best have been to seeke sometimes, and yet there is a Master-root which governs all within, and an immortal seed which more or lesse, first or last, will shew it self to be of God, and that by infallible demonstration; sometimes from the *cause*, and that is *firmest*, and holds up in fits of Desertion, but most times it disputes from the *effects* which are proper agreeing to all beleevers, to beleevers *only*, and *alwayes* to beleevers, and this is *clearest*.

A few lines shall serve for such notes as are proper only to the Saints, and yet common to all the Saints at all times, this prooffe is convertible, all beleevers have them, and all  
who

who have them, are beleevers.

1. The Spirit of prayer shall begin to the rest: as breath is a proof of animal life, so prayer is of spiritual life, *Lam. 3.* the Prophet calls it breathing. And though it be so weak, that as *Paul* shews we cannot utter it, or (as the Prophet sayes) we cannot speak: yet there is still a secret lifting up of the soul; *Who-soever* (saith the Apostle) *calls on the Name of the Lord, shall be saved:* and all that are saved (except infants) do more or lesse call on the Name of the Lord. Faith proves prayer, as from the cause: prayer shews faith, as from the effect; and what if we cannot pray as we should and would? yet a desire to pray is prayer, prayer being the desire of the soul. Do not say then, I cannot speak, therefore I cannot pray, a man is a man though he be speechlesse. Some tell us, that desire is rather a wish then a prayer, except it be intimated; But what needs this betwixt God and man? Betwixt man and man praying and wishing may well be two things; but not betwixt God and us: the tongue of a man benumbed in a palsey for the fit is of no use; but the soule within is never benumbed, there is spiritual heat and blood in the soule, as long as there is life: as long as there is groaning, and but groaning, there is prayer, *Rom. 8. 26.* where groaning is, we doubt of death; but as long as there is groaning we know there is life; and sometimes this groaning is the most spiritual kind of praying. Nay, God himself will have us at a stand sometimes;

Part. IV.  
Chap. 1.

*Rom. 8. 26*  
*Aug. Ep.*  
*15. 6.*

*Rom. 10. 13*

Baine help  
to an holy  
life.

*Ipsam De-*  
*fiderium*  
*ruum Ora-*  
*tio tua,*  
*Aug. in Ps.*  
*37.*  
*Si vel hoc*  
*dilemus*  
*quod non*  
*possumus*  
*orare, jam*  
*oramus,*  
*Aug. ad*  
*Simplic. l.*  
*1. 9. 2.*

*Fides &  
non petita  
conceditur  
ut ei peten-  
ti alia con-  
cedantur.*

Aug. Hom.  
17. de grat.  
& lib. arb.  
c. 14. Pro  
sper de  
vocat.  
Gentium,  
l. 1. c. 24.

Scalig.  
Exercit.  
6. & 9.

Jonah 1. 5

times ; for some time to teach us that not only the gift, but the very act of prayer is from him, and that God must give us the very act of praying as well as the faculty ; it's certaine, to pray is to ask in faith, and faith one must have ere he can ask in faith : so that the first root of faith is a grace given without asking, that having faith (I mean the first faith ) without asking, we may ask in faith ; and what if many times we pray not ? yet our faith may not be said then to be idle ; for when we are asleep our faith is not ever idle. Dreames often shew something in beleivers, which is not so in unbelievers, as the Philosopher saith, a virtuous man differs from a vicious man in his very dreames. To work, and not to work, are not simply opposites ; but to work, and to refuse to work, this is formally to be idle, when we can and should work, and yet will not, which faith never doth ; if then we can say, that though sometime it be so with me, that I am so stult that I cannot pray, yet it is never so with me as to resolve not to be willing to pray : nature may, and doth teach most men to call upon God, as the Mariners did call *every man on his god* : but to call upon the true God, and that in Christ, that is only where faith is ; for natural reason doth shew much of God, but nothing of Christ ; nothing shews Christ, but revelation of the Word and faith.

2. The next proper adequate is a conflicting against unbelief : this striving shews some

some opposition betwixt it self and it self. So *Paul, I and not I*, Rom. 7. 20. and again, *I and not I*, 1 Cor. 15. 10. and againe, *I and not I*, Gal. 2. 20. Faith fights against all sinnes, but most and chiefest against unbelief; I speak not so much of unbelief in respect of God, as of Christ: I may call it mystical unbelief, this no man can truly see, soundly feele, thorowly bewaile, but he that hath some faith in the Gospel, some belief in Christ. Reason is at a stand, this is not onely too high for reason, but it is quite out of reasons element; this is foolishnesse to reason, it is not only above it, but looked upon by the best reason, as a piece of egregious folly: nothing in a man so great an enemy to faith, so trusty a friend to this unbelief, as *reason*: and upon this or the like ground the very Heathen could say, that man should not be so wicked, nor do so wickedly, were it not for his *reason*. But for the Law of our nature, there may be some wrestling in an unregenerate man, and often is betwixt his lower or middle region of affections, and his upper of his understanding; but for that fight which is betwixt reason and the Spirit of grace in a man, that is onely to be found in the truly godly: and where ever this is found, there is true piety, when the strife is betwixt reason partly sanctified, and partly unmortified: so that if we can finde it our greatest trouble, that we can see and beleieve so little of Christ and his promises: this disputing betwixt the law of our mindes, and the law

Part. IV.  
Chap. 1.

Unbelief  
mystical,  
What?

Cic. de  
nat. Deo-  
rum; l. 3.

Mar. 9. 24

Luk. 17. 5.

law of our members is a proof, that there are good things in us. Thus in the Gospel, *Lord, I beleeeve, help mine unbelief*: he saith, *his unbelief*, for it is properly ours: Faith and unbelief dwell in us too neere together to agree; unbelief is a crosse piece, like an overthrowing neighbour who is ever jangling and fiding. Do we sometimes say, *Lord, increase our faith*, and sometimes againe, *Lord, help our unbelief*? then let us not say, (*we have much unbelief, therefore we have no faith*;) but rather sith I do beare my unbelief as an heavy burthen, and runne sweating and blowing to my God to refresh me, and to give me ease in my soul against my unbelief, therefore I do beleeeve, so then as badde an inmate as unbelief is, yet this good it doth me, that by its stirring the coales against my faith, I know I do beleeeve. In skirmishing, this rebel unbelief many times gets the upper hand, but in the maine stock faith useth to winne the day, as the *Romanes* used in all their battels to lose at first, to winne at last, though I confesse it doth often cost us hot water; many a prayer, many a salt tear, many a sigh, & perhaps many a fast too; this devil sometimes will not out but by a prayer and fast, we are put to starve and fast away the sorry partner. We grieve when unbelief in some particular bouts hath the better, and are glad againe when faith winnes the day; but we are never glad when unbelief is master: this crowing of unbelief is but the cracking of a coward before he loseth the vi-

Story.

Story. Faith at last doth ever winne the day. Where is no power above, there can be no rebelling; so where all is quiet, there is nothing but unbelief; but where unbelief strives to be master, there it is not master. It follows not, I have unbelief, therefore I have faith: but this follows, I cry to God for help against unbelief, therefore it is a truth to say, *Lord, I beleeve*: for nothing sets the heart against unbelief, but faith. He that feeles himself sick, and goes to Physick against it, he may be sure he is not dead. Againe, where is only historical faith, there may be an opposition in regard of the history of the Gospel; but where the opposition is in regard of the mystery of godlinesse, there is that faith which saves and justifies. This civil war betwixt a man and himself within himself, in one and the same faculty as touching beleeving and unbeleeving, doth make way and roome for peace; the more a man doth beleeve by an historical faith, the more he doth *tremble* at the wrath to come, as the devils do; but the more a man doth beleeve with a justifying faith, the lesse he trembles; for the more of this faith we have, the more assurance we have of our pardon and Gods favour, and the more we have of this comfortable assurance; the more we rejoyce, the lesse we tremble. Faith indeed and sense often crosse one another; but yet when a thing is partly known by sense, and partly by faith, (experience in part, and faith in part may well consist together) assent comes on the

easier

Jam. 2. 19.



Mat. 8.

Joh. 20. 29

easier and the firmer, as, *Blessed are they who beleeve and see not*; so beleeve and thou shalt see, beleeve first and see after, let faith go before, experience come after, and both breed the best assurance.

## SECT. VII.

*A case: How faith and assurance may be where sinnes be.*

**W**E are often at a stand, whether we do beleeve or no, for that we sin so much and so often; were we all Spirit and no flesh, then this would follow: but sith we carry about us a body of sin and flesh, as well as a stock of Faith, faith and sin be, and cannot but be in the same man: wherefore our falling oftentimes into sins, and sometimes into some greater sinnes, proves no such thing, the acts of sin being not contrary to the habit of faith: it's true, where fire is, cold is not; for that fire is, where it is, in the supream degree of heat: but faith is rather in remisse degrees, as warmesse in water that is warme, mixed with some degrees of cold: besides, fire is a natural agent, which works according to the utmost of its vigour, but the habit of faith in the soule doth not produce its acts by any natural necessity, and a man who hath it, may use it, or not use it, ay may give himself for a turne or

Aquin. 1. 2  
q. 71. 2. 44.

two

two to the contrary; not that there is more power in the flesh then in faith, backed by the potent supply of the Spirit of God; but by reason of our negligence it is, that acts of unbelief may not only stand with the habit of faith, but are compatible with the very acts of belief it self, unbelief is in our very beleeving, *I beleeve*, (saith he) *help my unbelief*; the best is but in part, therefore the unregenerate part is in part in the very regenerate part. *Abraham* did not only shew want of faith, but want of wit in the matter of *Sarah*; for, had he spoke out and said roundly that she was his wife, all had been well; but in that he hid that, and said she was his Sister, all was like to be naught; but because he did it by being overtaken with that potent passion of feare, God pittied him in this his infirmity; for (as the Philosopher saith) one is subject to one passion. another to another, but all to feare; a passion apt to shake the most constant man. I say the Lord did pittie his weakness, and his sinne proved an occasion to enrich him, he got sheep, oxen, He-asses and She-asses, Men-servants and Maid-servants by the bargain; and this sinne *Abraham* did sinne after he had forsaken all for God. Yea, he fell into the same sinne againe, and prospered in that too. The like we read of *Isaac*; no question the Lord did look upon that secret staffe of faith in *Abraham*, and *Isaac* in the time of these their sinnes. I question not but *David* did sinne when he counterfeited a fit

Gen. 12. 6

Gen. 26.

of madnesse, yet that proved a meanes of his escape, and on that occasion he penned the 34. *Psalme*, which shews, that the heart of a godly man is many times upright in the maine, in the very act of sinning; it's not hard to discern a seed within, when *David* fell into those mighty finnes of adultery and murder.

Againe, faith is not only seen in keeping from sinne, but in the very mannner of our sinning; for though a godly man finnes the same finnes with the wicked, yet not with that free and full consent; there is a flea the while in his eare, somewhat within which offers a check and plucks him by the ell-bow, this is the sense of that in *John*, *He that is borne of God finnes not*; not I (saith *Paul*) but sinne that dwells in me; thus in a godly man there is (*I*) and (*not I*) the voice within makes the heart to recoil against the flesh. So then, sith a godly man doth thus differ in the manner of his sinning, and not only out of his not sinning, but somtimes rather out of his very sinning he may bring sure and sound proof of his faith.

Lastly, what if a godly man sinne the same finnes with the wicked? yet he doth returne home againe, *he comes to himself*; which the wicked do not, and this is one of the greatest acts of faith, to raise one up againe, when he is much weakened by falls into finnes: it shews great strength of nature, to wrestle out of a great disease; so it shews life and strength of faith, to pick up our comfort out of great finnes. *David* had never been suffered to fall into

1 Joh. 3. 9.

Luk 15. 17

Part. IV.  
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into great finnes, had not God ready for him great aid of grace, to help his faith out of such great stains of bloody finnes. It's not easie to stand; but when we are once down, and have thereby given Satan great advantage, it cannot be easie, but requires much strength and much grace from above to get up againe. Thus to rise, is not ever from a stronger *habit*, but it is ever from a stronger putting forth of the *habit* of faith into *act*. When thus we do returne to our comfort, we finde out our faith more and better then ever, albeit it be not ever necessary that in resisting and rising up again we should ever work according to the utmost efficacy of our vertue. Ah happy fall, that hath been the occasion of so much good! A godly man may say when the storme is over, I had been lost if I had not sinned: I had perished, if I had not perished: I had never been so well, had I not been sick: Little did I think, that God did so love me, as now I see he doth: I did never think, that it had been possible for me ever to have got away such a guest, but to be the better for it too; oh unspeakable mercy. Had I beene told before-hand, that I should have sinned such a sinne, like enough I should even have sighed my heart to pieces, all the world could hardly have periwaded me that ever I should have come to my selfe againe: but now I see what true faith can do: I find by this, that had I not had faith, I had been undone, over head and eares in deep

despair;

*Nec in resistendo nec  
resurgendo  
operari est  
necesse se-  
cundum to-  
tam virtu-  
tis nobili-  
tatem.*  
Bonaven  
l. 4. D. 14.  
part. 2. c. 2  
q. 1. ad  
illud.

despaire; this getting out of sinne doth more evidently shew my faith to me, and the work of faith in me, then all the sinnes that ever I have avoided and not done, or all the duties that ever I have done. Ah this is golden Physick indeed, and I will make more account of my faith now then ever. Hereafter I will take the more heed, that I do not come to such a losse againe; but now that the danger is put off so well, I hope I shall be for ever more established in faith, and in the assurance of my faith, the longest day I have to live.

## SECT. VIII.

*Answers to Doubts as touching little faith.*

**Y**ield not to the temptation, so as to think our faith is *none* at all, because it is but a *little*. Faith is weak sometimes for want of knowledge, *Rom. 14. 1.* sometimes for want of application, *Mark 9. 22.* We finde, *Rom. 14* (in favour of weak faith) the charge there and blame is laid on such whose faith was strong. But be our faith little or much, weak or strong, it is our *victory*, if we have no more then a grain of mustard-seed, the least of seeds, which bears great boughs (as the mustard-tree doth in those parts:) it will remove mountains, mountains of sinnes, mountains of crosses

*1 John 5. 4.*

mountains

Parr. IV.  
Chap. I.

D. Kendal.

Luk. 17. 5

mountains of doubts; for faith doth not do the deed in and of it self, but as it doth apprehend the Lord Jesus; if a *little* faith did take but a little of Christ, then there were cause of trouble, because we must have all Christ, or we cannot have heaven: but now, sith a little faith doth lay hold on all Christ, all his merits and vertues, and makes him all ours, all is well; a strong faith can apprehend but all Christ, and all Christ may be apprehended by a small faith: as the famous *Kendal* saith, *The least degree of beliefe carries that in it, which is a sufficient evidence though it be not sufficiently evident*: the person for some respects may not receive it; as there are scarce any who have *all* assurance, so some may go to heaven without *any* assurance: *so he*. Did faith take hold on Christ, and not hold him fast, our comfort were not firme; what boote were it to take Physick and not hold it in our stomach when we have done? but Christ died not only that we should have faith, and that our faith should have Christ, but that it should hold Christ safe and fast against all the gates of hell; a weak eye saw all the brazen Serpent (said *Austin*,) and a weak hand takes all the pardon, not some of the pardon only: This I say not, that we must or may sit down by a weak faith, and labour for no more: but when a man would faine have more faith, and cries out, *Lord, encrease my faith*, and yet it will not be: then *this* weak faith must be his strong comfort: for God doth sometimes give

Phil. 2. 13.

Aug. tract.  
12. in Jo-  
an. 3.

2 Pet. 1. 1

the *will*, and not the *deed* to performe, and yet then accepts the will for the deed: and in this sense a little faith may be said to take Christ for our justification, as well as ever the faith of *Abraham* did: perfect comfort may come out of imperfect faith. It is true, the stronger our faith is, the easier it is for a man to come to his assurance that he hath faith, but be the faith ever so little, yet if we be sure that we have faith, we are withall sure that we are in Christ, and so out of the least we may suck strong consolation, and in time it will overcome doubting. Faith and knowledge are two things, and it shakes not our faith to pieces, that many mysteries of godliness are so deep, that they cannot perfectly be understood, nor doth the imperfection of our inward sanctification prove the imperfection of our justification, sith faith is a grace given because and whilest our sanctification is imperfect: when that is fully perfected, then faith ceaseth as touching the act of beleeving; all the matter is, that a weak faith is not so easily discerned, we all know that is said to justifie us, not in respect of the *entity* of it, but in respect of the *office* of it: Christ apprehended by faith, or faith apprehending Christ, doth the work of justification: therefore faith is said to be a *like precious* faith. A strong childe is easier felt then a weak in the mothers body: so when Christ is *formed* in us, by a strong faith it is sooner perceived. A great star of the first or second magnitude is easier

dis-

discerned then a lesser star; They who have great faith use to have greater assurance, because a great faith is found out easier and sooner: but if one get a good eye, and come to know that he hath faith, and a true one, though a little one, that man needs not want for assurance. A strong faith, not found out so fully, yields lesse comfort then a weak faith which we are certaine of; we are deceived if we think that our perswasion is weak, simply because our faith is weak, whereas it is because we doubt so, whether we have faith or not: Let a man once come to know certainly that he hath true faith, be it ever so little, he cannot but withal be perswaded that he is justified, and shall be saved. Great cause have we then to study this point, to labour after faith, and after assurance that we have faith; many of us are very earnest after holinesse, and we do well, and perhaps we are drawn to it by the beauty which shines in holinesse and vertue; we labour and labour, yet sometimes little is made of it; for that we do not begin at the right end. I would we would turne a new leaf, and strive more after beleeving, and above all our getting to get faith and assurance of faith, and then holinesse will come with the more ease. We strive earnestly against sinne, and much ado is made to that purpose, and withall it's to be doubted, that sometimes we so cry out about sinnes, more out of a conceit to be justified by good works, then for any thing else; else we would strive first and



most against unbelief; for true grace must be had from Christ, and nothing will fetch it from Christ like faith: nor is it any other vice so much as unbelief, that hinders this holy influence from Christ, to kill the worms which sins do breed in us whilst we are in these mortal bodies. I would we would put forth our selves more to get away unbelief, and to get faith, that vertue may come from Christ to us as from a living spring.

And as we must make out for faith, so for the free use of faith; for when we have it, we cannot use it without leave and power from God, without a continual supply of the Spirit of Christ. It is true, that moral habits which are acquired by us, when we have them are under the liberty of our will, because the operation of them comes from power in us: but now for graces infused, and supernatural habits that are poured into our souls, these *perfect gifts they come from above* by way of infusion; and when we have them, they are not under the liberty of our will, but the liberty of our will is under them, and we cannot use them at our pleasure, but as God shall give grace so to do. Wherefore we must to him to give us a power to act our faith, to put it to use, which *Paul calls the increase*: and if we ask it, we shall have it: he would not give thee grace to *ask*, but that he means to give thee grace *asked*. His goodnesse moves him to give us the gift to ask, and the same his goodnesse will move him to give us the

Jam. 1. 17

1 Cor. 3. 6

the thing asked : and be it but the least measure of faith, yet it carries heaven. The lost groat was *but a groat* : yet the woman lights a candle, and roves up and down to finde it, and finde it she did ; sith then one drop of this *aqua-vita* is worth as much as our souls do come unto, let us turne every stone, and move all the friends we have in heaven and earth, to get it, and turne and winde it the right way, when once we have it. Lay all upon it to get as much faith as we can come by ; for the more we have, the more sure we are like to be, the greater an earnest is, it doth not binde in law or conscience the more, but we do rest upon it the rather. But if we can rise no higher, yet if we can come to the least grain of faith, the day is ours ; more is like to be merrier, but one drop will bind the bargaine ; for a drop of faith doth not help us to one drop only of the blood of Christ, but all the blood of Christ, every drop of it is all ours, and all ours for ever : It is not for nothing then, that all the Bible over are more promises bestowed on faith then on any grace of the Spirit else ; and Christ so commends faith on purpose, to make the mouths of the disciples water after it : When he had shewed what drink it was which would satisfie their thirsty souls for ever, they cry out, *Lord, encrease our faith* ; we may cry out, *Lord, encrease our patience, our hope, our humility, &c* but all will vanish, except we cry out, *Lord, encrease our faith* ; if he encrease our faith he doth encrease all. Let us then dwell upon the  
sto-

Part. VI.  
Chap. I.

Luk 15.8,  
9

Luk. 17. 5

Eph. 6. 16

stories that are in the Word as touching faith, that our teeth may be set on, our mouths water after faith, with the least faith that is, will work the greatest wonders that are: all desire victory, faith is our victory over *all the fiery or watery darts of Satan*; every several grace brings a victory over some several sin, as patience over passion, liberality over covetousnesse, and so in the rest; but faith doth give us a glorious conquest over all, beates not one Devil only, but the whole hoast of Hell. Above *all* (saith *Paul*) taking the shield of *faith* where-with ye shall be able to quench (not onely some) but *all* the fiery darts of the wicked, that is, the devil: and what can Satan do without a dart? his manner being to fight like a *Parthian*, flying, casting his dart when he runs away. And if we have lesse faith then we had, then we have some left still, and perhaps we do but think so neither; when we were young, heat and passion went with us for zeale, yet this was but chaffe; now the chaffe being blown away, the heap left is little or nothing but wheat; so that we have lesse chaffe indeed, but not lesse wheat; we have in age lesse pride, passion, presumption, conceit then we have had, but more true faith, and true zeale then we had, therefore above all things take unto you the shield of faith.

C H A P.



## CHAP. II.

*Of resisting sinne.*

Grant an unregenerate man may resist sinnes primarily *against nature*, before they be done, when they are a doing, and disallow them when they are done; but not sinnes merely against *supernatural light* and revelation of the Word. *Aristotle* saith, all that are drunk, do repent them when they are sober, because it is a sinne of natural shame, and yet on another occasion the drunkard is for his pots againe; wherefore this granted hurts us not, (that some unregenerate men may resist and disallow some sinnes,) Some tell us that there are some things that are evil intrinsically, and are forbidden, because they are naught of themselves, and that there are things indifferent in their natures, and sinnes onely because they are forbidden; which seemes to introduce a *summum malum*, and to question whether God be the only *summum bonum*, if there be things which he doth command, because they are of themselves simply good. *Chrysostom* af-

N. 1.

*Twisse*  
vindic. l. 2  
com. 2. & 5  
n. 5.  
*Navar.*  
*Manual.*  
præud. 7.  
n. 18.

*Contra Ju-  
deos orat.*

*Aug. de  
pecca. l. 2.  
c. 15.*

*Omne aliud  
à Deo ideo  
est bonum  
quia à Deo  
volum. l. 1.  
3. D. 19. &  
in questione.*

*Omne pec-  
catum ideo  
est malum  
quia est  
prohibi-  
tum, A-  
quin. l. 2.  
q. 72. a. 6.  
ad 4.*

*Neque n-  
rius animo  
multis suf-  
ficere potest  
cupiditati-  
bus, sed ab  
alia, alia  
opprimitur  
& divisa  
fit imbecil-  
lior cum a-  
lia domina-  
tur & to-  
tum ad se  
trahit,  
Chrys. in  
Joan. 1.  
hom. 2.*

affirmes, that the very nature of things done doth not make them good, but the command and will of God. Nothing would be a sinne, were it not forbidden by God, saith *Austin*; and *Scotus* disputes it, that every thing but God is good, because it is willed by God: and indeed if sinne be the transgression of a law, there must be a Law before there be sin, if there be any thing a sinne, but as and when it is forbidden; as there is nothing good but as God wills it, so there is nothing evil but as God nills it; the things said to be forbidden because they are intrinsically evil, were forbidden by that unwritten law, called the law of nature, which is Gods Law as well as the Law written in Tables of stone first, and in books after. But my businesse is not to dispute, but to shew that to resist and disallow sinne, is not a sure proof of grace; a moral man only may and doth disallow sinnes against nature and other sinnes too; sometimes because they are base rather then bad, sometimes he may set himself against one sinne out of love to another; for though vertues do not, yet sinnes may and do crosse one another, sometimes out of shew, again out of feare, but to make head against all sinne as sin, out of the love of God, above all things, to the contempt of our selves, and to hate all sinnes as well as not to do them out of hatred to the naughtinesse of sinne to the contempt of the world; this is it which proves a change of our nature. Books are so full of this, that there needs not much more.

As

## N. 2.

Part. IV.  
Chap. 2.

As an unregenerate man may set against some finnes in the doing, and disaffect them when they are done, and yet be still unregenerate for all that: so a regenerate man may yield too much, too long, too often, to too many finnes, and yet be *Regenerate* for all that, but give full consent to it, and to take full content in it in doing, and when done, that cannot be, when the fact is and known to him to be a fault. *Paul* hath made this cleare to our hands, first in finnes of omission, The good that *I wou'd*, I do not; then in finnes of commission, but the evil which *I would not*, that I do, yet all this while *Paul* was a regenerate man, though it were thus with him, and it proved him a regenerate man, because it was thus. He did the evil he would not, in a remisse degree, therefore he saith, *It is I, and not I*, but sin that dwels in me, as a tyrant, not as a King: I know that the best of men may on occasion fall into the worst of finnes. The *Milesians* (saith the Philosopher) are not fooles, yet they do the things which fooles use to do: so many godly men are not wicked, yet for the matter of their actions, too many of them fall too much, and too often into too many of the same finnes which the wickedest men do *practise*, but not in the same manner and degree. It is a truth, that usually godly men do

Rom. 7. 19

Eth. 1. 7. c.  
8.

do shew some of their uprightnesse even in their very *sinning*, and sometimes more of their uprightnesse in their sinning then in their obeying: for, when Satan thinks he hath a man where he would have him; and when corruption is strengthened, and grace is weakened, yet then to finde a striving within against sin, and such a striving as never gives over till a man hath gotten up, and is come to himselfe againe, this shews much uprightnesse and great sincerity of the heart, *the heart being the worst piece in a wicked man, and the best in a good man.* But still the question remaines, whether when he sins he do not consent to it, and delight in it? I answer, consent he doth to the fact, and in some sort to the fault too: else he could not do it. It is not possible for a man to be drawn to any thing simply against his will; for the will cannot possibly be forced, that were to unwill the will: some tell us, the outward imperate acts of the will may be constrained, but not the inward elicit acts: but the work must begin at the inward eductions and motions of the will; and if *Velle & nolle*, to will and nill cannot be forced, then the imperate acts that are the execution of those, cannot be fully constrained neither: it's granted the flesh doth consent, and I hope the will is partly flesh, and as far as it is carnal, it will and doth consent to and delight in sinful propositions: yea, the worse they be, the more of it self the fleshy part doth delight in them; yet *Paul* saith, it was not

*Neque animus à facto excusatur quando dicitur aliquid non ex animo fieri, quod tamen non fieret nisi animus faciendum decerneret,*  
Aug. de Mendac. c. 7.

not he, but sinne which dwelt in him, the law of his minde was against it, and the minde of a man is in a manner the whole of a man, the will as regenerate hath a masterly authority over it self as it is fleshy, and doth call it into question for rebellion, and this is seene more after the deed is done, then many times whilest and when it is a doing. I think no free act of the will can be without some precedent or concomitant delight in the will: but this delectation lasts not, it pleaseth not: This difference is in *Seneca*, Epist. 39. that in the wicked vices are turned into manners, and that they do not only tickle with some delight, but please; but in the good and vertuous, they are out of their element, vices do delight indeed, but they do not please, because this itch of delight pleaseth not; there is then some kinde of consent, else the thing could not be done: yet it is but a *semi-consent*, not a *pleni consent*: it is done not simply against the will, but against the minde rather; it is a mixt action, partly consented unto, and partly not consented unto; and the more we consent before, the more penance it puts us unto after, this *after-grief* is enough to free a man from the guilt of sinne, in case it be thus more or lesse in all sinnes we know to be sinnes, and more especially in such sinnes as nature skips over, only the light of the Spirit with the revelation of the Word shew to be sinnes (as the first motions of unbelief in respect of Christ, errors about the Trinity, not doing Evangelical duties

Part. IV.  
Chap. 2.

*Mens cuiusque is est qui que*  
Cic. somn Scipio.

*Nullus est actus liber voluntatis sine aliqua delectatione precedenti in voluntate.*  
Scot. l. 3.  
D. 15.

Arist. Eth.  
l. 3. c. 1.

*Invitum est quod molestum est in penitentia qui in penitentia est invidius videtur.*  
Arist. Eth. l. 3. c. 1.



Refle-  
ra-  
tionis ju-  
diciū  
quod habet  
ante ten-  
tationem  
aliquo mo-  
do remanet  
saltem vir-  
tualiter e-  
tiam prae-  
sente  
passione li-  
cet non  
simpliciter.  
Durand.  
2. D. 38. q.  
5. n. 6.

Luk. 15. 12

ties or doing them the wrong, or the next way,) there are sinnes only because forbidden by the Word written and the law of God, and by the law of our regenerate mindes; now in case our heart do rise as touching these things, it cannot but be a proof of the dwelling of Christ by his Spirit in us. The summe of all is, that an unregenerate man cannot resist sin as sinne, for then he would more or lesse resist every known sinne; what a man doth as a man, that is common to every *Man*. A regenerate man may yield to sin too much, too long, too often, yet there is an immortal seed lurking in him, fed by an immortal spring, which will by the influence of God bring him to himself againe, which is virtually a resister of all known sinne, and will at last actually so resist sinne, as to master and conquer it.

The comfort of all is; that though it be long first, yet he shall recover out of his falls: in the meane time he may learne to wait. In law a woman is interpreted to be free, if being assaulted she do resist and cry out. Resist cry out to God, and in the Court of heaven we shall be held as guiltlesse and faultlesse. Howsoever with a broken heart give it time, and God will grow friends with us againe: see this in the Prodigal youth, who did runne away from so loving a father but at last he came to his father, and then he that before thought himself too good to be a sonne, being humbled he thought himself not good enough to be an hired servant; I am no more

wor-

worthy to be called *thy servant*. The Prodigal did not what he did by chance or mistake, but wittingly and too willingly: He would have his portion, nothing would serve him but he must have his portion in his own hands, and for all this when he was once humbled, his father at the first sight, ere he spake one word, took him into his favour: where sinne had abounded, grace and favour did superabound; the text saith the *best robe* (the original is, *that robe, that prime robe*, as if he should say, the robe of all robes) was scarce good enough for him; the Prodigal said not he was *no son*, but that he was not *worthy to be called a son*. Go on then and return, expect more sense of Gods favour then ever, and know that the *robe of righteousness* is thine. I speak not of having a *new robe simply*, but a new claime: not a new title, but a new fruition of an old title. And what if our sinne be since our calling? so was the sinne of the Prodigal: he was a sonne, had God for his Father before he turned Prodigal, yet at last his Father did not hit him in the teeth with old matters, but of the two was rather angry that he came in no sooner.

πῶς σκεῖται  
πῶς ὡς  
πῶς

But it is weeping crosse brings me in; so it did the Prodigal: he made a vertue of necessity, yet he found favour in his fathers eyes.

Ob.  
Sol.

But I did not feel any actual resistance in the doing of what I did. No more do we finde that the Prodigal did: he was carried headlong against his general resolution, so may we

Ob.  
Sol.

be when the tentation is sudden, violent, cunning, one, or all these.

N. 3.

*Some brief particular cases about resisting.*

1. About resisting in dreames.

A godly man whether he eat, or drink, or sleep, or dreame, must do all to the glory of God. He is under God and his Law; sleeping and dreaming as well, though perhaps not as much sleeping and dreaming as waking. The Philosopher, though an Heathen, said long since, that his vertuous man differs from a vicious man in his very *dreames*. And another holds, that the dreames of Philosophers ought to differ from the dreames of other common men. And we finde in the old times that God himself did make use of dreaming dreams for the good of his Church. The manners of the minde do too much follow the complexion and humours of the body, and the body doth much in dreames; in sleep the rational soule is not immediately bound, nor the Phantasy neither, but by participation. Sleep is properly a *ligation of the outward senses*; therefore the wisest of Physicians make use of dreames, to find out what humours most affect the body, and sick mens dreames discover somewhat of the body: Why may not much be had out of dreames to discover the quality and complexion

Arist. Eth.  
l. 1. c. 13.

Plato in  
Theæteto.

Hipp. de  
insomniis.  
Galen. de  
praesag. vis  
ex insom-  
niis.

on of the soule? In the day a man hath great help from his reason, and from other occasions: but in the night, when one is asleep having not his reason at command, one would think that Satan then had the advantage, and so he hath too much, and the rather for that the sensitive part of a man doth do much in dreames, the proper organ of dreams being the phantasie a *sensitive faculty*. And besides, Satan can do nothing immediately on our wills, but he can infuse almost what he will into our phantasie: whence we reade of diabolical dreames. Now then for a man to finde himself much free from sinful dreames (excepting some few who scarce ever dream) and when they come that his heart is set against them, even to cry in his sleep, because his fancy is carried away with wicked thoughts, this is an high point of resisting; chiefly if when he is awake, he humble for it and go to God to be his friend, not only in his thoughts waking, but in his dreames sleeping, and do order his multitude of businesse in the day, that his dreames may not favour of *Vanity* or worse in the night; we cannot be ignorant how much our holy God and his holy Angels did use to do, and can do in causing and ordering our dreames in the night, except we be ignorant in the Scriptures. Corruption in our sleep hath a great advantage over us; over it hath when our senses are free, the pores (as were) of our soules lying too too open. And the devil being an Angel is able without our

Eccles. 5. 3

*Intelligit  
speculando  
phantas-  
mata, Arist.  
de anima,  
l. 3. c. 7.*

leave (though not without Gods leave) to breath inspirations into the fancy of man; immediately without use of the senses, and to offer them to the understanding; now albeit the understanding do not use the phantasie as an *organ*, yet it must needs ordinarily use the phantasies of our imagination as an *object*: As also Satan can do much by the mediation of our phantasmes, to tickle with delight, and to juggle the consent of the will; and which is more, I think the devil hath some power to cast in some flashes of illumination into the minde, and can hold a candle to our very reason; and for the sensual part of a man, he can follow it immediately with suggestions one upon another, and so to stir up desires and delights. Wherefore, if when we are asleep, and are under so many and so great disadvantages, we find that our hearts even then can and do rise at sinful dreams, and are ready to wake for the griefe we have at nocturnal suggestions; it is a fair proof that we do resist and disallow sin with a thorow dislike.

N. 4.

*Quest. May not a regenerate man yield to a lesse sinne to avoide a greater?*

● He may, but he ought not. I know not what sin for the substance of the act a regenerate man may not do, except the blasphemy against the holy Ghost: that sin he cannot do, because

cause he cannot sin that sin, but he must allow it in judgement and affection. Philosophers tell us that warme water works as cold in relation to hot water : and we look on a lesser evil under the colour of good when it is to put by a greater sin. But it is a true rule, that a lesser sin allowed and made choice of, is more guilty then a greater sin yielded unto by occasion of some cunning or strong temptation : and therefore 'tis not properly to chuse a lesser, but rather a greater sinne : we must not chuse a lesser, were we sure we should thereby avoid a greater : we must stand it out against all known sins, great or small, and leave the successe to God : for if we must not do the least sin, that the greatest good may come thereof, then we must not chuse the least sin that is, to avoid thereby the greatest sin in the world. For if we must not (as we must not, *Rom. 3.*) *do evil that good may come thereof,* no not the least evil to procure the greatest good, for that the least sin is directly against God the chiefest good, then much lesse may we do the least evil to avoid the greatest evil that is. Let the avoiding of the worser evil be counted comparatively a certain good, yet it is a lesse good, then for that which is *simply good* to come thereof. Sith then, any evil is not to be done, that any good may come thereof, it follows that a lesser sin is not to be done, to avoid a worser sin. It is against the nature of any sinne whatsoever, to be chosen ; sin is not eligible upon any

termes whatsoever. Treason may be an occasion to illustrate the grace of the Prince: yet treason is not to be chosen on that condition; a fever may accidentally be an occasion to settle our health; yet a man ought not to chuse a fever on those termes; one sinne may prove a meanes to cure another, as one disease may another, yet not to be chosen at all. There is no good connexed to any sinne, that we should rather chuse then that good to which all sin is opposite, that is, that diuine good which is in God, as is demonstrated in all the commandments of God.

N. 5.

A case.

*Whether, when a regenerate man doth (as sometimes he doth) sin against knowledge and conscience, he therefore doth allow himself in those sinnings?*

All finnes are *materially* finnes against conscience; for if finnes be (as they be) branches of the Law, and this be (as it is) the rule of conscience, then finnes must needs be all of them in this sense against conscience. But those are said to be *formally* and actually against conscience which are done against the *known* checks of conscience, and such a *Regenerate* man may fall into; and herein we grant he doth sinne with too much allowance, yet (as before so) we say it is but a semi-allowance, but not a pleni-allowance; there is not a dead,

dead, but an hid principle within, which when it comes to it self, will recal all. A man in tentation is like unto a man in a stinking dungeon, the smell is a little death unto him at his first coming; but when he hath been in a while, there is the same stink, but he smells nothing: No sooner is he out of prison and taken the fresh aire, but he smells the stink of the prison if he come but nigh it: so at first in the tentation there is a smelling of a stink, there is no stink like unto sinne; in a sense there is nothing stinks but sinne, or long of sinne; nay, sinne makes the sweetest smell that is to stink; it makes the Word the savour of death unto death, the stink of all stinks; but when one is once accustomed to the jakes of sin, he smells nothing; but when he is off from that stinking puddle, and hath recovered the free use of his sense againe, the stink of sinne is smelt, and is a nuisance to us: so David, *My wounds stink because of my foolishnesse*: and stinking wounds do threaten danger: and this shewes that there is in a godly man when he is at the worst, some seed or other of grace in one corner of the heart or other, of a dissenting quality from sinne; which when time serves, and the storme is over, will bring forth fruit unto righteousness: and therefore it is said not *seed*, but *fruit* is sowne for the righteous: wherefore in a righteous man there is a seminal antipathy to sinne.

Part. IV.  
Chap. 2.

*Simile.*

2 Cor. 2. 16

Psal. 38. 5.  
*Habeat aliquis sanii  
olfactum,  
sentit quomodo  
puleant peccata,  
August. in  
locum.*



## N. 6. A case.

*How can a man sin, sith sinne is first in the will, and the will can will nothing, but what is good?*

Rom. 7.  
Error in  
intellectu  
non potuit  
esse ante  
primum  
peccatum  
circa prin-  
cipale obje-  
ctum, sed  
error pro-  
veniens ex  
nescientia  
vel inconfi-  
deratione  
alicujus  
circumstā-  
tiæ erat &  
fuisse neces-  
se est in in-  
tellectu A-  
dami ante  
primum  
peccatum,  
Durand. l.  
2. D. 5 q. 1  
n. 11. & 18

It is true, the will cannot reach beyond its own object which is good: but what good? either that which is good, or that which appears good; good in truth and shew, or good only in shew and not in truth. The will may without sin take a lesser good, and leave a greater: but *then* it is sinne, *when* the will doth will that which is good only in shewe: there is something or other steps in and cozens us, making us beleieve, that for the present exigence it is better to take the good of pleasure, or profit, or honour, rather then of holiness, or honesty. There was a *nescience* in the understanding, before there was sin in the will of Angels or our first parents: *a not knowing of many things*, and yet is in Angels; but no deceit or ignorance of any thing it was bound to know before there was sin in the will. Errour in judgement is a punishment and consequent of sin: the punishment must needs have been before the crime, if there were error in the judgement before sin in the will, and God should have been a punisher of the creature before the creature were as an offender. 'Tis true, *Paul saith*, 1 Tim 2. 14. that *Eve was seduced, being in the transgression*: so that she was in the transgression, before

fore she was deceived : if not before in time, yet in nature : this her being seduced was not her first sin ; for though it did go before the outward act of her sin, yet it did follow her sinne of internal pride of her heart : for the woman had not given credit to the inticements of the Serpent, except first her minde had been tainted with the love of her own ability, and with a certaine proud presumption of her self. *Chrysostome* drives at this to be the sense of that place, that *Adams* sin was as no sin in comparison of the sin of *Eve*. However, notwithstanding this place it holds firm, that sin begins at the will, and if the understanding present any evil to the will as evil, the will cannot will it as evil ; therefore evil comes clothed in the skin of a sheep ; and the appearance of goodnesse arising out of the profit, or pleasure, or honour which sin brings in the mouth of it, cheats the will to accept of that which is evil, but doth not come in the appearance of evil. Thus sinne crept into the Angels at first, when there was nothing to bribe them to sin from within or without ; nor was there any thing, but the Serpent without to draw *Adam* aside, but the mutability of his will. God took no grace from the Angels, he took none from *Adam*, but withheld the actual supply of his Spirit, and so sinne came in, sinne having only a *deficient* (not *efficient*) cause ; and thus *Adam* sinned, and let in a flood of corruption into us all. The Apostle doth not say, that *Adam* sinned not, but that he was

Part. IV.  
Chap. 2.

Driodo. de  
lib. Christ.  
l. 1. Becan.  
Sum. par. 1  
Tho. q. 49.  
a. 4. ad 1.  
Aug. de  
Civ. Dei,  
l. 14. c. 11  
Epist. ad  
Olympiam.

*Zabarel. de  
facult. ani-  
me, c. 13.*

*Vid. App.  
Lumbardi*

*Vide me-  
liora, dete-  
riora se-  
quor.*

was not deceived; i. e. not deceived as *Eve* was by believing the Serpent. Some tell us, that the will must necessarily follow the last dictate of the understanding: but herein I think they tell us a tale. I must tell you what a great Scholar and a great man told me long since: that the practick understanding and the will are one and the same faculty; and if so, then the will by this Philosophy must but follow it self: and were this true in Divinity, then there needed only a distinct and clear enlightening of the understanding: there is no use for grace to sanctifie and rectifie the will, which was condemned long since as a brat of *Pelagius* in *Paris*: nor were there left to the will any power to resist or to refuse. It is in so many places of *Scotus*, that I think it lost labour to cite any, that the will is as Queen Regent, the understanding but as Lord President of the Councel: and though the will cannot go out of her own object, and cannot act without the understanding, yet the will hath power over the understanding, and not the understanding over the will, yet both under God; the will is more corrupted then the understanding; and how doth sin quarter most in the will, if the will have nothing to do, and cannot chuse but follow the last resolution, of the understanding? I can chuse whether I will understand this or that, I can chuse whether I will, will it or not, I can see the better and follow the worse: and thus when we sinne, we are said to sinne against know-  
le 1ge.

ledge. No man can follow the worser as the worser, though he saw it to be the worser in the view of it in the general, yet actions being of singulars, he takes it when its to be done and chosen, to be the fitter, and in one respect or other the better from the present exigence. The Heathens saw, that no man can will vice as vice, but under some other colour. And *Austin* saith, that not only we ~~would~~ not be miserable, but that we ~~cannot~~ chuse to be in misery as such: so that when men make away themselves, they do it not to be in misery, but in the push they do it, as thinking to be freed from misery: and therefore it is held, that there is some mistake by reason of ignorance, if not antecedent to it, yet ~~contaminant~~ with it when it is made choice of, as *Paul* saith, *It is not good to touch a woman, yet to avoid fornication, it is good.* So again, *Hushai* said, The counsell of *Achitophel* was good, but not at that time: so because it is known to be naught, the mind saith it is not to be done: but the will being corrupted casts a countermand on the understanding: And then forsooth, to avoid molestation, to woe some advantage or other, it is concluded as fit to be done, and here there is no full allowance, because there is such strife and dispute whether fit to be done or not; it being natural to us to desire to be eased of the present temptation, it matters not on what terms. These two Arch-jugglers, sinne and Satan, do often rozen us out of our general resolution, when we come to particular actions,

by

Part. IV.  
Chap. 2.

Enchirid.  
c. 73.

Scot. Col-  
lat. 19.

1 Cor. 7.

*Simile.*

by casting a mist before our eyes; that like as in a mist we cannot know where we are, when we are in places we knew well enough out of the mist, and so we lose our selves and our way: but when the mist is gone, and it once cleares up, then we enter into complaints with all the bitternesse imaginable, then we wring our hearts and hands, and are even ready to cast our selves into the pit of despair; and wo is me (saith such a sinner, when his eyes are once open) that ever I was borne to sinne thus against knowleedg, conscience, and mine own resolution! This complaining after, shews how it stood with us before, that we were betwixt two, and did not fully allow our selves in it, but were led aside into a wood by our own concupiscence; and therefore we must comfort our selves, that all this was but in the fit, that it was rather the sicknesse which I was under, then I that did it. Learne hence, that knowledge without strength of faith and hope in God, will not do; that our resolutions of themselves will not hold; that in part we may and do allow that in our affections (which are so many little *wills*) as delightful and convenient, which we did disallow in our judgements. So that there is allowing and disallowing, a consenting and dissenting in respect of divers faculties, or of divers principles in the same faculties; but the judgement carries it at last, and draws from us bitter teares and heavy complaints, that ever we were so foolish in our imaginations, as to do that

Rom. i. 20

that which we did know to be naught. I do it as I am flesh, I do it not as I am Spirit. And thus we see, how a man is said to do a thing he knows to be naught, and yet in the higher and better part of his soule he disallows, which is the reigning part in *soule* ever, in *act* often.

## N. 7.

*As touching resisting, when it is doubtful whether the fact be a fault or not.*

All regenerate men should be on the safer side, and should shun all that hath any appearance of evil *to them*, though it do not appear so to others: or if it do to others, but do not look like sinne to them, then this rule doth not binde them: and for necessary duties, all the appearance of evil must not hinder us from doing them; we must not leave any thing undone, which is and ought to be done, for all the *shews* of evil in the world. But such is our corrupt nature, that we are too willing to beleeve what we are willing to have, and if the conviction be not full and cleare, a good man may venture too farre in sinne, and suffer his cunning wit, and false heart to deceive him, as though it were a great question, whether it be sinne or not; thus because he is not willing that any pleasure of his should be sinne, therefore when some good and learned men publish any thing in defence of gaming, they

1 Thes. 5.  
22. Calvin  
in locum.

Whith  
in god

Gen. 2. 24.  
Mal. 2. 15  
Mat. 19. 5,  
8

Magn.  
moral. l. 2  
c. 6. Eth. l.  
7. c. 7.

they write upon it that it is not to be questioned, but that it is lawful, and are over head and ears in Tables, Dice and Cards, ere they are aware: and when *Abraham* a man famous and known for his holinesse, was enticed by his beloved *Sarah* to take *Hagar*, the Church might well wonder how on a sudden they were full of foolish and strange Polygamy, which once grown to a custome did so beblinde the very best, that one would think they did strive who should multiply wives most: and when this disease was once entred into the Church by the hands of *Abraham*, it was practised as though it were rather a vertue then a vice, albeit directly against the institution, neither was it cast out of the Church till the captivity of *Babylon*. Look on the Word, it is out of question polygamy was and is a sinne, but look on *Abraham* first, and on all the worthies almost in the Church, and if at first they did make some scruple and question of it, yet being led aside by their own concupiscence after Satan, it was in their sense out of question that it was a lawful thing to have more wives then one, & that without stint. The Philosopher notes of *Eudoxus*, that he prevailed much in disputing for pleasure, because he was no volupuous man himself: men did imagine, that he spake the truth, because herein he did not speak for himself, and thus we see how apt we are to venture upon things that are naught without making any head, or resistance, because we are led on by the example or do-

ctrine

ctrine of some men in fame for holinesse, or learning or both.

Part. IV.  
Chap. 2.

Indeed if we forbear and resist upon every scruple, we shall never sit quiet in our hearts: for, what with the cunning of Satan and the deceit there is in sin, we are soon brought from one scruple to another, till we scruple at every thing, and forsake all Ordinances as the safer side. Some question, whether it be not superstition, to abstaine from a thing as unlawful, except we be sure of it? 'Tis true *Paul* did forbear to take pay: but he did not refuse it as a thing in it self unlawful, but upon other considerations. In matters of Divine worship to forbear, as sinful, when 'tis no such thing, is *negative superstition*, as, Touch not, taste not, handle not: but in another case, when men are not settled, but rather as *Meteors* hanging betwixt two, and though one use all ordinary diligence cannot tell which is which; a regenerate man may step too farre, and do that which is sin, but not *as sin* because he is not sufficiently convinced that it is an error or a sinne; *sufficiently* convinced, I say, for if a man stay till he is so convinced, that no scruple creeps in, there will be no resolution at all; for Satan hath (as they tell us who have great skill in opening the secrets of the *black art*) great advantage to work almost what he will (God permitting) on the phantasie (which is the looking-glasse of the understanding) and can thereby fill the head of a man full of proclamations, and

Col. 2. 21

Wierus de  
Præstigi.  
Dæm. l. 3  
c. 9. & de  
Lamiis, c.  
10.



and cover all with a milled uncertainty : so that if we hearken to our own foolish wits, and vaine hearts we shall do nothing but stumble at straws, whilest we are under the lure of the tentations of our own concupiscence, and the guiles and wiles of the devil. But when the doubts are such and so grounded, that it doth so perplex us, that we cannot finde any probable light, to finde out which is which, which lawful, which unlawful, here the safer part is to be chosen; provided, that there be not something to move us to doubt of these doubts, whether they be true doubts or not: so that we must abstaine from all appearance of evil, if in abstaining there be also no appearance of evil, else we should be bound to that which is contradictory, as to abstaine, and not to abstaine from the same thing: wherefore we must resist and desist when it hangs in suspence, which is which, but when we come to look upon it as very probable and morally certaine, it's sufficient to settle us; else who can tell how to do his duty to his father, or to his Prince, sith he can have no further certainty then moral assent built upon the credit and voice of others? which voice we have all reason to beleieve, and no reason but to beleieve: so that still the Sun shines on the safer side, as it is safer not to game then to game, not to polygamy it then to venture on it, not to put money to usury then to put money to use, not to follow the fashion then to dote on *strange apparel*; it being out of question that it is no  
fin

*Sceptici.*

*Cic. in Lu-  
cillo.*

*Arist. De  
continuo.*

*Cic. in Lu-  
cillo.*

sinne to abstaine from these practices. And when once we are setled on good grounds (as all ought, and do desire to be) then we must not turne againe to unstable doubting, because we are assaulted with some arguments we cannot answer. There were a Sect of Philosophers, whose opinion was, that nothing could be knowne for certaine, but this one point, *that there is nothing certaine*; wise and learned men have agreed, that it shewes great weakness in a mans braine, to have his principles shaken, because he hears or reads some objection to the contrary, which he cannot unriddle. Alas! things that are false, may many of them many times come with more shew of probability, then that which is true. It is enough that we know it to be a fallacy, though we cannot in particular discover *how*, being we know it to be contrary to that which we *know* to be true.

H

CHAP.



## CHAP. III.

## Of Prayer.



Prayer was proposed as an instrument of great and necessary use to save us harmless from sinful motions, and Satanical tentations; and the best that are, are daily to cry out, Lord, lead us not into temptation? Lord, pardon us, for that in many things we are drawn aside by our own concupiscence; and in many things we sin, *the best of us all*; Lord, take away our concupiscence, now some, then some, till thou hast taken all away: Lord, keep away, and break the blow of Satans tentations. And as we are to pray away our sins, so we are to pray away our doubtings; Lord, help our unbelief; Lord, exercise our faith. And that we may the better hold out in Prayer, we must not only have an eye to the Will, but to the power of God; the best that have been, have been apt to stumble at the power of God; so Moses for a man, Can God feede six hundred thousand in the Wildernesse? So Sarah for a woman, did smile at the promise, as though

*Ignosce nobis ea in quibus sumus abstracti à concupiscentia. Adjuvane abstractamur à concupiscentia. Aufer à nobis concupiscentiam.*  
*Ang. De peccat. meritis. l. 2. c. 4.*  
 Num. 11. 21.

it were impossible that she *now at last* should give suck. Thus in the Old Testament, and in the New Testament: *So the Disciples*, They did beleeve that Christ was God, and yet they could not tell how to think that he *could* still the tempest, except they did awake him: and for our parts, we have advantages over they had, who lived when Christ stood under the forme of a servant: this did dazzle their eyes, that they could not so well see into his omnipotencie, as we who have Christ in heaven, freed from all infirmities, full of all glory, to pray to, and to pray by; and yet we are too apt in our *prayers* to conceit that God is too *like us*, can do what we can, and when it is once quite past our power, we doubt it is almost past his power also: Wherefore the better to stay us in our staggering prayers, we must be well settled as touching the nature and power of God, the Office and place of Christ, and then we shall the easier prevaile with God, and have power over the Angel. So all things are said to be *possible to him that believes*, and nothing impossible to him that prays; so be it he prays beleeving. Our prayer is but a prayer in name; except it be made in Christs Name, who is our friend in Court, our *Advocate with the Father*; he needs not doubt to carry his cause, when the Sonne, who is his Advocate to plead his cause at the barre, is the Judge to sentence his cause on the Bench. Christ our Advocate will never forsake his Clients: he looks for no fees, but thanks only; our Advoca-

Pl. 50. 21.

Dei posse  
vellet &  
non posse  
nolle. Ter-  
tul. adver-  
s. Praxeam.  
c. 16.

I Joh. 2. 1.

Advocatus  
tuus erit  
Iudex tuus  
Aug. in Pl.  
66.

Eph. 3. 21.

cate is equal with the Father, and hath as much to do in the Court as the Father. We say we doubt not but he is *willing* to grant our request: we have no cause to doubt but he is *able*: ground we our prayers on that of *Paul* that he is *able* even to subdue all things to himself, and then our prayers will be firme and stable.

N. I.

*Particular Exceptions and Tentations as touching Prayer.*

The first, that Prayer is of *no use*, and that when a Prayer is made, there is need of a new Prayer to beg pardon for the defects of that Prayer, and then another prayer to heale the flawes of that Prayer, and then another to do as much for that, and then there would be an infinite progression, without any stop at any Prayer: This is holpen by making the mercie of God, and merits of Christ a stay to stay our selves and our Prayers on: we see that we grant requests many times for some friends sake, rather then for the parties sake: So God doth alwayes grant us our requests for Christs sake, never for our owne sakes. Albeit there be too many defects in our Prayers made, yet sith there is not any defect in the merits of Christ, for whose sake only they are granted; our Prayers when at the worst, being made in the Name of Christ may stay their heads in the bosome of Christ. We need not pray for Angels, we must not pray to Angels, nor in the name of Angels, but only in the Name of Christ: Christ hath our nature, which

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Esa. 53.

which the Angels have not; therefore he is more willing to do us good, then any, or all the Angels in heaven be or can be; he is acquainted with our griefs, and can pitie us the better; He had (we know) no sins of his own, but our sins were set on his head, *he carried our sins*, by the which dispensation of his, he did experimentally learne the better to relieve us in our sins. Many particular crosses which we have, he had not; as for ought we know, he was never sick or lame, or blinde, yet by the benefit of his health, his legs, his eyes, he had experience what it was to be blinde, to be lame, to be sick; and he not only *had* such compassion when he was in the dayes of his flesh, but he yet *hath as man*; for albeit now he cannot cry for us (tears being incompatible with a glorified estate) yet he hath the same bowels of love and compassion in him, and perhaps in a greater intention then he had when he did weep over *Jerusalem*; and therefore we are to put up our prayers in his Name, and to stay upon his intercession, and not run our selves in a circle still an end, without stop to be praying a new for pardon of the frailties of our prayers; the last resolution being into the mercies of God and merits of Christ.

The Schooles themselves have agreed that the first disposition of the heart must needs be without any preparation antecedent, (else the first could not be the first); Christ having merited it for us, and therefore there needs no such disposition to prayer: for then we may as well

Aquir. 1.2  
q. 109 a. 6.

*Pare. de  
grat & lib.  
arbit. l. 5.*

*c. 5.*

*Scot. sent. 1*

*3. D. 2. Q*

*2.*

*Scot. Quoli  
bet. Q. 20  
Christus so-  
lus deter-  
minat &  
applicat  
sua merita  
meritorie.*

*Rev. 8. 3.*

say, there is to be a disposition previous to that disposition, there is no way left but to rest in the love of God and blood of Christ to pardon what is amiss, to accept what is well: wherefore we must look up to Christ who hath merited for us of his Father that our prayers, were their weakneses more and worse, shall be accepted, and these his merits are made ours *meritoriously* by Christ himselfe and his satisfaction, and *effectually* by his intercession, and we by our prayers do apply the merits and intercession of Christ by way of *disposition*. In tentation all is in an hurry, the soul is halfe asleep, and we had need look higher then ourselves, and higher then our prayers for comfort: it is not for our sakes, nor for our prayers sake then that we or they are accepted at the throne of Grace. Our prayers will not support our hearts with the least hope, were it not that they and we are laid up in the bosome of Christ. Indeed our prayers would be of *no use*, were it not that God doth hear our prayers, not for our sakes, or for our prayers sake, but *onely* for Christs sake. He doth heare us *upon* our prayers, but not *for* our prayers. Christ doth offer up our persons and our wooden prayers in his *Golden censer* to his Father; wherefore we must not dispute our selves out of our comfort, nor suffer Satan to put us besides our prayers, because our prayers are but so so. A father gives to a child because he is his father, ere the child hath done good or evill; not because the child is such or such

a child ; or makes such or such requests : yet he deth expect that his child ( so be it he be of sufficient age ) should do so much as come and aske, to make the child the better to receive, to retaine, and to esteeme the things he means to give. God he gives us the best things of all before we do or can ask: which shew that our asking is not the cause of his giving. *I was found, saith he, of them who sought me not.* How can that be, that he should be found of those that seek him not, sith we finde those things we seek for? Are we not said to finde sometimes some things we seek not for? The meaning of the text is plaine, that God comes to us first without our praying, or somuch as thinking of him, as he did to *Paul*, to *Matthew*, to others: but when once we taste the sweetnesse of him, then we seek after him, and seeke for more of him still, till we come to Heaven.

The greatest gifts of all ( Christ and his Spirit ) are given unto us before we can pray : now if God can find in his heart to give us the greater without any prayer, can we doubt whether he will give us the lesser when we pray as well as we can? Christs intercession is it which doth the deed. God cannot except against his intercession ( he hears him alwayes ) nor will he against our prayers : as good say his intercession is of *no use*, as to say our prayers are of *no use*. Not that we are so good, or our prayers so good, that he cannot take exception against us and our prayers ; but

Isa. 65. 1.



*Non quic-  
quid bonus  
homo facit  
acceptatur,  
sed quic-  
quid facit  
non repug-  
nans boni-  
tati & no-  
stæ rationi  
Scot. Quo.  
lib. 2. 17.  
Sicut vi-  
luntas di-  
vina accep-  
tat alia in  
tali gradu,  
ita sunt bo-  
na in tali  
gradu &  
non è con-  
verso. Scot.  
Quo lib. q.*

because Christ is so good, and his intercession for us is so good, that he neither can nor will take exception against him or his intercession for us; and in this case Christ and Christians make one person as 'twere in Law; his intercession for us, and our intercessions for our selves are all one intercession. I speak not this, as though that when we pray at randome, that Christ doth joyne with us, and put up such prayers; no, no. Such intercessions are not of Gods ending: but when a poor Christian doth his best, and layeth all upon it, to pour out his soul to the Lord, and yet cannot do any great matter, those prayers are of good use, though prayers not so much prayed, as said, without any faith at all, are of no use at all. Christs intercession for us is accepted as meritorious: our intercessions are accepted in and through his intercession, as worthy by acceptance: we sometimes pray amisse, and then we misse our aime. Sometimes we put up foolish prayers, we aske we know not what: wherefore we must pray in some knowledge, in some faith, and then our prayers are in request in heaven for Christs like. Do not think that all that a good man saith or doth, is accepted, because his person is in favour: but whatsoever he doth, that is not repugnant to goodnesse, to right reason, and to true religion, is accepted: this acceptance is no merit, for it presupposeth the merit of Christ. We in our prayers are not accepted because our prayers are good, but because of Christ, and for Christ it is that we are accepted

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for good. For should God marke what is amisse, or what is done amisse, who could stand in his sight? All would be naught, and come to naught for us: yet this excuseth not us in our heartles and heavy calling on his Name; the Spirit of prayer makes no such conclusions, as not, to care how we pray, because our prayers come to hearing, not for our sakes, or for our prayers sake, but for Christs sake and his intercession sake; faith will call upon us to call upon God much, frequently, fervently, and when we have done our best, done all we can, to confesse that in the way of satisfaction our prayers are unprofitable prayers, that all lies on the score of Christ and his intercession; and what if we be so dumbe, and our hearts so shut that we cannot speak? Yet Christ and Christ his intercession is speaking for us day and night. I speake not of much speaking, nor against much speaking, but when we think to be heard for our much speaking; no, no, 'tis for Christ, and to him our faith must carry us in our prayers and *teares*, whether we speake much or little, and then we shall carry all in heaven and all in Earth: so in the Old Testament, their usuall time was at the time of the sacrifice, and these sacrifices were types of the Messias: so that be our prayers long or short, they must come in the hand of the Messias, and then our prayers shall be welcome to the Court of heaven. This is clear, *Judg. 20.* when there was no King in *Israel*, the rest of the Tribes resolved to war with *Benjamin*: and

Heb. 7. 25

*Plus gemitibus quam sermonibus agitur, plus fletu quam affatu. Aug. ep. 121.*

v. 26.

1 Cor. i. 12

and though the odds by far, was theirs, yet they went to counsell to God; they should have first asked, whether they should fight or not; but they took that as granted: their question was, who should go up first? Gods answer is, *Judah*: they fight, are beaten; then they pray, are beaten; they fast also, are beaten; then they go to counsell again, and now they ask not who should go up first, but whether they should up (not against *Benjamin*, as before) but against our brother *Benjamin*: as though they did think they were beaten; because it was a civill war against their brother *Benjamin*, they are now humbled, take Christ along with them, make a Generall Muster (all the people) they fasted, wept, before the Lord; so they did before, but now they offered *burnt-offerings* by the hand of *Eleazar* the Priest, and win the day: so that prayers and fasting dayes, weeping and humbling dayes come to little without Christ our burnt-offering. I speake not this of Christ, to countenance that toy in any, as though ordinances did nothing, and Christ must do all. There were who were not for *Paul*, nor *Cephas*, nor *Apollos*, but were all onely for *Christ*; but this is to divide things which God hath joyned together; ordinances can do nothing without Christ, Christ will do nothing *ordinarily* without his Ordinances; they may go and say they are above Christ, who do and dare say they are above his Ordinances; they may as well say they are above Christ himselfe: His Ordinances are great

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2 Cor. 10. 4

great Ordinances, mighty *through* God (but not without God) to batter downe strong holds: the brieft of this is that God can do all without prayer or any Ordinance else, but ordinarily he will not; prayer can do nothing without him. So we see, *Judg.* 20. 28. when once they had him at their burnt-offering (a type of Christ) whereas before it was *onely* Go up, but now, *Go up*, (saith God) *for to morrow I will deliver them into thine hand*: they are not *onely* permitted to go up, but they are *commanded* to go up, and *promised* to prosper: so that prayers, teares, fasting, come to nothing without a burnt-offering, that is, without Christ.

Num. 2.

*What must be done, when we finde no good by prayer?*

We think that no good is had by prayer, because when we pray against sins or crosses; sinnes sometimes are the worse, crosses are the more: say it be so to our feeling, yet pray on still. *Paul* did pray *thrice*, that is, often (as *Daniel* did thrice a day, at what time there could be no burnt-offering (no type of Christ) in the world) and yet it would not do according to his mind for the present, but he had Gods Grace which was *sufficient* for him: so that though he had not that he did aske, yet he had that which was *sufficient*: so that God may be said

2 Cor. 12. 1  
Dan. 6. 10

Aug. in Pl.  
90.

Non virtus  
gratia sed  
Au. in Pfa.  
31. Chrys.  
hom. 30. in  
Ge. 11,

Jam. 5. 16

said to grant us when he doth deny us : as the patient asks the Surgeon to take off the plaister when it akes, the Surgeon denies him, and all for his good, for that he knowes it must ake ere it will heale : it is *Augustines* observation : so that *Paul* himselfe had no answer, till he had prayed the third and last time : and he had not the thing in kinde neither which he asked for, but that which is better, his grace should be sufficient for him; nor (as *Chrysostome* notes out of the tenth *verse*) did *Paul* think much of it that he had not his desire punctually granted him : for God doth grant us our prayers even then when he doth not give us the things we pray for : yea, he doth grant us by denying : the errour is, for that we think the Lord grants nothing if he do not give us *that*, or all that we would have : and if when we pray most against sin, we think sin the worse, it is not worse, but it stirres worse, and like a kennell the more we stir it, the more and worse it stinks : when we cast water on the fire, the fire is not more, but yet it smotheres more; so when we pray against sin, sin is not worse, but it may stink worse; sin is not more, though it do *show* more. Pray on still, and prayer at the last will pray sin quite away; count it a matter of praise if we pray a little of sin away : for a little is a great deale; be not as covetous men are, who in the matter of money think a little to be nothing. Whatever we feele, let us by faith believe that the fervent prayer of a righteous man prevails ( not a little )

Lu. 22, 32

Non dirie  
ut me non  
neges, sed ut  
non defici-  
at fides tua  
Chrys.  
Hom. 83.  
in Matth.

21. 3. 10. 11

10. 11. 12. 13

10. 11. 12. 13

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10. 11. 12. 13

tle) but *much*: how much, the text saith not but by *much* is meant *very much*: or if you will, by *much* is meant *all good and fit for us to have*. Think often of the prayer Christ made for *Peter*: What! did he pray for him that his faith should not *faile* at all? No, no! but that his faith should not *utterly* faile; we lay earth to the roots of trees, to save them from dying: Christ prays for his faith, (the root of *Peters* graces) that it should not faile him in his need. Christ makes no promise to *Peter*, that he would pray for him that he should not sin, or that he should not deny him; but that his faith should not faile, though *Peter* should and did fall. His faith failed in some degrees, but it was the same numericall Faith still, and his faith did finde great strength from the prayer of Christ, so that it was able to fetch him up againe when he was downe, and ready to die away: thus we pray against sin, and then feele sin stir most and stink most, yet our prayer is not lost, as Christs prayer was not lost for *Peter*, though *Peter* sinned, and that grievously. As *Peters* sinne proved a medicine to cure him of pride and presumption (a more dangerous sin then his sin of denying,) so it is with us: and as Christs prayer did fetch him and his faith to life and strength againe, so will ours; when we pray, we sowe good seed; though we sowe it in the dirt, yet we shall have a good crop: either we shall not sin, or if we do, our sin shall humble us, shall be a means to cut to pieces that Master-sin of spirituall pride; pray still to God, stay for God,

Rom. 5. 20  
*Autius est  
 morbus,  
 commen-  
 data est  
 medicina.*  
 Aug. in Ps.  
 83.  
 August. in  
 locum.

Rom. 4. 18.  
*Maximus  
 hic est no-  
 ster honor  
 quem Deo  
 asserre pos-  
 sumus ut  
 virtute sua  
 fidamus, et  
 tiam si pre-  
 oculis vi-  
 demus di-  
 versa.*  
 Chryl.  
 Hom. 39.  
 in Gen. 17

God, and stay upon God, and the day will be ours, which shews more strength of faith then in case we had been kept from sin; many times we get by losing, we rise from sin in better case for Heaven then ever we were before: and that of the Apostle will be found true in us, Where sin (the great enemy of grace) hath abounded, *Grace wil abound much more.* As Peter got a world of wisdom and heavenly strength by his sin. So David, Ps. 119. 8. *O forsake me not utterly*, that is, (saith *Augustine*) forsake me not except it be a little for trial, to make me know my selfe; and what if one should sinne the very sin he prayes against? Yet he may be said to be heard for all that. It's enough to prove that our prayer is then heard, because God makes that sin to be an occasion that grace shall abound much more, then if we had not sinned that sin; whatever is a cause or an occasion to humble us, doth do us good. Crosses sanctified humble us much, but nothing so much as the committing of sinne, being sanctified: This is to hope against hope, to pray against sin, even then when sin takes an occasion by our prayers (as by the commandement) to shew it selfe the more sinfull; it being a truth too clear to be denied, that scarce any thing doth humble us like to sin, felt in the sight and sense of it. I deny not but we do well to pray against any, every particular sin, to be kept from it; and in case we fall, to be freed from it; take sins one by one, and there is none but we may, we must pray against; yet to pray to be freed from all sin

sin ( simply and absolutely ) I think there is no warrant for such a prayer ; I mean , that before we die we should be freed from all and every sin, for we are to pray according to Gods revealed will : now God hath revealed unto us, that whilest we are in this flesh, we shall not be freed from sin from our birth to our death; there is no time wherein that of John is not true, If any man say he hath no sin, *he lies & the truth is not in him.* Saint John saith not, ( saith *Austine* ) If any man say he had no sin once, but he that saith he hath no sin now; for whilest we live, we must pray to God, as to *give us our daily bread*, so to forgive us our daily sinnes : therefore it cannot hold, that we should once think by prayers to take sin away quite from us; that cannot be, that must not be; for we have some need of sin whilst we are here; and in a sense God may be said to have some need of our sinnes, to make some medicines of them: all we can look for, is, to pray away the domination and molestation of sin, the best we can look for, is, to be kept from the great transgression till death come, and then death will do what all our prayers could not do, that is, divide our soul from our body, and sin from both.

Nor can it be denied, but that many times when we pray most and most earnestly against a sin, that then the motions of that sin fly most and most eagerly in our faces: as when we pray against covetousnesse, the spirit of the world doth stir up so many earthly passions, that we are

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1 Joh. 1. 8.  
Non ait,  
habuimus,  
sed Habe-  
mus, Aug.  
de perfecti-  
one iusti-  
tie.

Pf. 19. 13.



Diabolus  
cum sit a-  
stutus scil.  
quoniam  
in tempore  
orationis  
grandia po-  
tulemus  
et sapius  
impetre-  
mus, impe-  
dire festi-  
nat impro-  
vidas men-  
tes. Chrys.  
De var. lo-  
cis in Mar.  
Hon. 16.

are then ready to lose our selves in the midst of our supplications. So also, when we are putting up earnest petitions against the lust of uncleanness, such a swarme of fleshly motions do even then throng in upon us that we are even ready to be daunted in our praying: a whole host of hellish lusts do cry like so many furies haunting us with tentations, one upon the neck of the other, even almost to make us afraid to pray against this sin. To all this *Chrysostome* gives us this satisfaction: The Devill (saith he) hath his lesson without booke, he is not to learn that when we come to pray, we are putting in petitions against him and his Kingdome, wherefore he doth then cast in all his fiery and bloody and dirry darts: when lusing on our beds, he lets us alone, because we let him alone: but when we come to pray against him, he thrusts in upon us with a cloud of strange thoughts, which are even ready to gallow us out of that little wit and faith we have. When *Moses* and *Aaron* went in to *Pharaoh* to let *Israel* go, it was worse with *Israel* after then before: yet they followed *Pharaoh* with their suit in the Name of God; and gave not over, though matters went harder and harder with *Israel* still. There two poor old men with no weapon but staves in their hands dare brave *Pharaoh* to his head in the midst of all his grandees, and some say these staves were shepherds staves, and shepherds were an abomination to the *Egyptians*: he dissembled not his condition one jot, but by faith went on, belie-  
ving

God would be as good as his Word, and bring his people out of *Egypt*, all obstacles notwithstanding; and when he was first called to that arrand, after that his calling he felt his stomack much against it, yet he went on, and had successe at the later end: So shall we have in our prayers at last how untoward soever things stand in our way, and hang in our light for awhile; wherefore we must not sit downe by it thus, but go on still as the woman gave not over, but cried, *Lord, have mercy on me; for my Daughter is vexed with a Devill*: So go on and say, Lord, have mercy on me; for my soule, even whilest I am praying, is vexed with an uncleane Devill, a covetous Devill, with a dumb Devill, so that I can hardly speake, I am haunted up and downe with the evill spirit of pride, even then worst and most, when I am most praying against these naughty passions. Give not over, all this and more then this, ought not to shake our confidence in prayer: Indeed if we give over praying, we may be quiet for the present, for sin and Satan like enough will give over vexing; trouble not them, and they will not trouble us: Sin is like a shrew, let her say and do and have what she will, and she will be quiet: but we are called to the taming of this shrew, which prayer at long running wil do, albeit we are pester'd with many odd and very bad thoughts the while, sith God hath given his Word and hand that ask we for what we will and when we will, we shall speed (we making our petitions accord-

*Non ostia-  
rio, non me-  
diatore,  
non mini-  
stro opus est  
sed dicito:  
Miserere  
mei & De-  
us illico  
aderit, ad-  
huc te lo-  
quante di-  
cet, Assum.  
Chrys. Ex  
variis lo-  
cis Mac.  
Hom. 16.*

*Hab. 2.4.*

ing to his will, and in the Name onely of his Son ) we need not any spokes-man but Christ; for as an holy ancient Writer saith, we may come and must come to him without the leave of any porter, any other Mediator or Minister, sith God is ready to take the words out of our mouths, as in *Dauids* case, the woman of *Canaan*, and the prodigall, who no sooner did seeme to begin his suit, but he had his answer; and so shall we.

N. 3.

*May we pray against sin, when we have no dispo-  
sition, no mind at all to pray ?*

Not onely we may, but we must pray when we have no disposition to it at all, and we shall pray that indisposition away; as to eat against ones stomach, may and doth fetch our stomach again. *The just lives by faith*, not by feeling: and he is to pray by faith rather then by feeling, *Blessed is he that believes and sees not*, that prays though he feels not. As life naturall, so life spirituall may be in some chiefe parts without feeling, ay without the feeling use of the tongue it selfe. In things of the soule it goes not so much by what we feel, as by what the Lord doth promise and we believe: suppose then that our affections for the present stand so, that our heart seemes to be averse from prayer, the minde within is not ready to assist the mouth in prayer, yet if we can but fight from

from within, it is acceptable to God: nor is this to pray in hypocrisy, it is rather to pray in the highest degree of sincerity, when we can hold out against all inward opposition: when we have our *affections* to carry us along, it is no hard matter to pray: for then we have the advantage from the cock within: but if when sin hath deadned our affections, and tentations have so puzzled us, as if no life nor soule were in us, that we are like a leg a sleep; if then we can and do *lift up our soules* to the Lord, then it is a prayer of faith indeed; then we pray best, when conscience and nothing but faith and conscience doth force us to pray; it's hypocrisy when we pray onely with the lip, and the heart is contented it should be so: but when we finde strong opposition from within, and yet in spite of all we do pray against sin, out of love to God, and out of hatred to sin, this shews a most noble act of faith: It is no hypocrisie, for one to professe his love to a man whom he meetes, though his heart doth rise against that man for the present, as long as he yields not to it; he knowes he should affect him, and it is part of his misery, that as yet he cannot bring his heart over to it, and thus he doth salute him the better to bring his heart to him: this is not to dissemble: So, when we speak to God, (put case our affections do rise against us,) yet as long as we know that we *should*, and we *faine would*, and do what we can that we *may* bring these rotten and hollow hearts of ours to a right bent, this is not to play the hypocrite with

Rom. 7.

Chrys. ho.  
15. ad pop  
Antioch.

God ; Nay, our prayers are many times then at the best and strongest, and most firme when there is least delight and feeling: and if we hold out, our good God will bring our hearts to it at last : if we pray onely when our *affections* are with us, then thank our affections; but if we can hold out in prayer when our affections set themselves against us, then are our prayers prayers of faith, taste much of the Spirit, are pleasant and pleasing to God: this is the way to win it with prayer, and to weare it with comfort at last: if we give not over, sin and Satan will give over, how soone or how long it will be first, I know not; but this I know, that sin and Satan *will, shall, and must* give over sooner or later. Many out of their affections strive against sin, strive and strive and little comes of it: God gives a will, but not to performe: but if we would turne our striving once into praying, or rather joyne prayer with our striving, prayer will unknit the knot, and we shall breake loose. When a bird is fast in a gin, it is to no end to strive and flutter, the bird rather the faster in: but the way is, to untie the gin: So, when we are fettered with sin, if we strive only and not pray, it shews that we strive by our owne power; power to do evill we have, but power to undo evill we have none: but if we pray as well as strive, it shewes that we have the wisdom and power of God, and God can and will break the snare and deliver us, and this he will make us finde by triall, that all the glory may be his: continue then in prayer

er, be much in prayer, grow importunate, importunity will do it; not importunity in *much speaking*, but in *much praying*. When we come to a Well to draw water, we use not to come away with our vessels empty: So we need not to come from this holy work empty away, God will fill us, who *filletb all in all*, with comfort, and strength, and wisdom to take heed of the snares of sin against another time; it's not easie to catch a bird in a snare the second time, let us be wise to beware of the snares of sin. A bird as long as he is upon his wing, needs feare no snare. Let us seek things above, keep upon the wings of prayer, and then all things below will seeme (as they did to *Paul*) small things, *dung*, *drosse*: as to one who is up on high, a man on the ground seemes no bigger then a crow, and (as *Chrysostome* notes) we need feare no snares or gins which are laid in things here below, in our meats, dainties, drink; wine is deceitful, when in any company good, or bad, friends, or foes we are subject to snares, we are in danger of snares at home, abroad, at Market, at Church, in the midst of the Congregation; the onely way to be out of the way of all snares, is, by prayer to *seek those things which are above*. What? where are the Sun and Moon? No! What? Where are Angels, Arch-Angels, *Seraphims*, *Cherubims*? No neither! but *where Christ sitteth on the right hand of God*. We many times take Physick against our stomachs, and force our selves to eat, and physick both fetch our stomach, and one bit draws on

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Luc. 18.  
Matth. 6.

Eph. 1. ult.

Phil. 3. 8.

Col. 3. 1.

another: and so when it is out of conscience and faith in the promise, it is good counsel that we should even force our selves to pray against the deadnesse of our affections within; this physick will do wonders, and bring about strange matters for our soules. And what if we feele nothing? Why, many times we cannot feele our owne legs: and sometimes we eat and caste nothing, and for all that our meat doth do us good, much more will prayer mend all in this case, sith in spirituall things Gods blessing only is all in all. In food and physick there is a naturall force to do good to the body: but in prayer nothing doth do any thing but the blessing of God. Did we ever yet pray away any sin? Have we ever by prayer got over any deadnesse? If ever any at any time, then we may and must promise our selves we shall <sup>now</sup>. For prayer looks on the price paid by Christ, and accepted by God for the pardon of all the sins of all *his* elect. Now God doth not pardon one sin and not pardon another; for he pardons our sins a purpose to save us, now should he pardon one and not another, nay, should he pardon all but one, and not that one, we could not, we should not be saved: for one sin unpardoned marres all, covetousnesse alone unpardoned *drownes a man in destruction*: one sinne cast the Angels out of heaven, and *Adam* out of Paradise. All sinnes are killing diseases and one killing disease doth kill us as well twenty, if not cured; and one sin unpardoned doth damne us *as well*, though not *as much* as thousand

1 Tim. 6. 9,  
10.

thousand: wherefore if ever we have by prayer got off any one sin: be of good heart man, what ever our *disaffection* from within be, yet prayer will conquer that *disaffection*, and pluck any other sin to pieces; and thus when our feeling is against us, and we pray on for all that, and master all by prayer, here the work is wholly done by prayer, and the glory is onely due to God. The end why God heares prayers, is, that he may have the glory (*God hath no end out of himselfe;*) and therefore sith in hearing such prayers the glory is onely his, believe it, no prayers prevaile more in heaven, then such prayers wherein is little or no *affection* to pray, and yet we pray because God would have us, and faith would have us. This is to pray by faith and not by sense, to hold out in prayer against the tide and streame. Many men though they have eyes, yet they cannot see without spectacles: they must put them on, else they cannot tell a letter: when we are once new-borne, we are all fire new, we are not borne blinde, but with spirituall eyes: but yet for all that we cannot see a shine in the things of the Spirit, except we put on the spectacles of faith; but by faith it is, that we see all heaven over, and a prayer of faith will pray down all in heaven (as need is) into our souls.

As for affections, we must not build on them, Satan can put affections *materially* good into us: else he could not be *as an Angell of light*; Though not simply and graciously good affections, but when he doth it, he doth it

*Dei nulla est causa finalis. Scot. in sent. l. i. d. 1, q. 5.*

2 Cor. 11.  
14



to crosse some better matter, or to beare us in hand that we are in Gods favour though we lie in the neglect of some maine duty, or in some grosse sin; howsoever, it is not very easie to discern *which is which*: wherefore it is not safe in prayer, or any other duty, to relie on the sense of *affections*, but on faith in the promise, and then prayer of faith will do whatever we have a promise for, and we have the promise for all in heaven, and all on the earth. And in this sense, there is nothing that God *can* do, but prayer *can* do. Can? that is true indeed, but how do I know that he *will* do it? we can tell that he will; because he hath oft and oft told that he *will*: we have his word for it, his oath for it, what would we more? Indeed if we tumble out our prayers, not knowing or caring which end goes forward, all will come to nothing; with wit a man may say curious praers for the matter of them, without faith, but for the manner of our praying, it is not wit, but faith, which enables us to *pray* spiritual and effectual praers. A little *Faith* workes more with God then all the *wit* in the world. Though we may pray against *affection*, yet we cannot pray without some *attention*: else it were not an act of man, much lesse of a spirituall man. The acts of man come from reason, of a spirituall man from reason qualified with religion: now reason and religion cannot work without some *attention*; prayer must not come only out of a flash of imagination, common to us with beasts; but out of some deliberation

*Ourand.*  
lib. 4. D.  
15. q. 12.  
n. 6.

ration, which doth require some *attention*; now though there be not ever actuall attention running through the veins of every petition, so as to shut out all wandrings, (this I confesse should be) but yet our frailty is such that some, and too many wandrings will be, which God considers as our infirmity, and notwithstanding accepts our praier as long as it comes out of a spiritual habit of grace, and be set on work at first by an actuall intention of our minds; a virtuall intention may serve all along after, though there be still a mixture of some roving extravagant thoughts: I say, this may serve to make our praier currant at the throne of grace, and in the Court of conscience. Nor must we on these grounds, and such grounds as these, sin to day because 'tis but pray away the sinne to morrow; the Spirit of praier breads no such blood, hearken to no such conclusions. Alas, we can promise our selves nothing but that as such a praier should not be made, so being made it shall be the favour of death unto death: such can expect nothing but that when they do so sin, to sin againe and againe, one on the neck of another. Praier being an ordinance made to drive away sin, when we sinne besides our purpose and against our resolution, not to make our selves sick to day because we think we have physick ready to cure us to morrow. But if we sin for the nonce, as minding after we have served our turnes in sinning, then to help it out with praying, there is no promise that in this case praier shall do the cure: this is but

Part IV.  
Chap. 3.  
*Oratio debet continuari quamdiu devotio potest conservari.* Aqu.  
2.2.q. 83.  
a.14.0.

*Extra sem-  
per & fre-  
quenter.*

but to turne praier into a kinde of bawde. I know it falls out sometimes by Gods extraordinary kindnesse, that such as do thus sin, thinking to heale all after by praier, are sometimes holpen; but this is besides the rule, and that but rare, *now and then*: we are to go by the book, and the ordinary way is not to sin any sin in any hand; but when we do not take in sin a purpose, and some sin doth overtake us, then I say we may take sanctuary at prayer: sith God keepes the dispensation of the Spirit of prayer in his owne hands at his owne pleasure, we having not the law in our hands, our wisdom is to follow God in Gods way, if we look that we in matters of the soul should prosper. In a word, praier is made to help when need is made by the power and cunning of sin, but not when we make our owne needs for the *nonce*.

N. 4.

*What if God do not heare our prayers presently, what then?*

Psal. 32.

5.

2 Sam. 12.

13.

Dan. 9. 20

What then? Why, he useth to *heare* prayers when they are a making, or when they are made. But he doth not *grant* us the things we pray for presently, there useth to be some time betwixt the praier and the granting, or giving rather of the thng or things we do pray for, to exercise our *faith* and *patience*; our *faith* to believe that we shall have the things we desire,

our

our *Patiēce* to stay and wait till we be fit for them, and they fit for us. As sometimes God is said to heare us in not hearing us, so we may say he should sometimes denie us if he did not delay us: It is (saith *Chrysostome*) like money which lying long in the bank comes home at last with a duck in its mouth, with use upon use; when money is out a great time, it makes a great returne: we can stay thus upon men, and cannot we, shall not we stay upon the Lord, and for the Lord, for a large returne? God causeth us by delay to make the more prayers, and the *more we pray, the longer we stay*, the more comfort we shall have, and the more sure we are that we shall have it in the *later end*. Distinguish betwixt *denying* and *delaying*, and this temptation is at an end. To have a thing as soone as we ask it, is rather *sense* then *faith*; the praier of faith can tell how to stay out Gods time. In a Word. God doth delay us to try us, not to deny us. Drink is the more sweet to us when we have been long thirsty; so graces and gifts are twice welcome when we have prayed often, and staid long for them. God saith we shall have what we ask; but for the *time when*, that he often keeps to himselfe: Letting us know this, that it shall be when it is fittest for his glory and our good. We may cry, *Lord, how long?* when we do long for his answer, not out of impatient bitterness, but out of a longing desire we have to enjoy them. We must remember that what he gives, he gives as a Father, as *your father* saith Christ, many

Part. IV.  
Chap. 3.

*Deus cum differt ad-  
est, & dif-  
ferendo ad-  
est.* Aug.  
de verb. A-  
post. Ser-  
3. Hom.  
53. ad pop.  
Antioch.

*Deus dif-  
fert nostras  
orationes  
ut merco-  
de mpati-  
entia quo-  
que refera-  
mus, &  
quia ipse  
tempus scit  
quando no-  
bis utile  
quod que-  
rimus.*  
Chryf. in  
Gen. 25.  
Hom. 49.  
Mat. 6.

*Quod deus  
dat oranti  
non minus  
liberaliter  
dat, quia  
non datur  
utorationis  
pretium, sed  
vult deus  
orari à ne-  
bis, ut dei  
nobis fidu-  
ciam re-  
currendi  
ad ipsum  
in necessi-  
tatibus no-  
stis. Du-  
rand. lib. 4.  
D. 15. q. 12  
n. 8.  
Isa. 49. 15  
Psal. 9. 18*

many times in one Chapter, not as a Master, nor as a Judge: if as a Master or as a Judge, we might think to have our prayers heard when we, or our prayers do deserve it, or not deserve the contrary, and that is never: this would dismay us: but now it is not as a Judge or Master, nor as the father or as a father, but as our Father, to us as children, as an inheritance, as a free gift, *not as a price*. Feare not, (saith Christ) it is *your Fathers* pleasure to give you a Kingdome. He that saith a *Kingdome*, saith *all*; it's not the child's good doing or good praying which gets the inheritance: it's the Fathers pleasure to give it as a *gift*, not to *sell* it at a *price*: in God *our Father* are all dimensions of love, and that in an infinite degree, infinitely infinite: what if he defer us? so do we our children; albeit we meane no other but to give them their owne asking, yet we love to see them wait, that so they may have from us the best things when they are at the best, in the best time, and in the best manner: if a mother should forget her only boy, yet God hath an infinite memory, he nor can, nor will forget us; the expectation of the *waiter* shall not fail *for ever*, that is, *never*. Satan doth turne and wind every stone, and all to fright us, and discourage us from *prayer*: He knowes, that a prayer is one of the best circles to help us against all the fiends of hell, and that his Kingdome cannot stand against one prayer of one Saint; whatever Satan hath been plotting ever since he made himselfe a Devill, a poor Christian with one only petition is able  
to

to undo; and therefore it is the best of his policy, to dishearten us by al meanes from prayer. We know that the holy Ghost, and the blessing of heaven hath come downe upon the Church most an end when at praier: when *Daniel* was at praier, when *Peter* was at praier, when *Christ* was at praier, when *Carnelius* was at praier, when the Church was at praier for *Peters* enlargement, when the Church was, *Act. 7.* with one accord at praier, when not? When almost else? Who then would not be constant in praier, sith it opens the gates of heaven? We may know it to be of such use and price, in that the Devill and his eldest son (original sinne) are so extreame against it: pray then and prosper against crosses; pray and prosper against Satan who is worse then all the crosses in the world: pray and prosper against sin, which is worse then all the devils in hell. Ask not what prayer can do, sith there is nothing that prayer cannot do. Do but try, and thou shalt finde that praier is good at all diseases. He sometimes delayes us, he never denies us. He sometimes delaies us till we die, and for some things till the day of judgement: so *Christ* saith, *Matth. 6.* *Tby Father who seeth in secret shall reward thee openly*, that is, at the day of judgement: as Kings love to reward their favourites publicquely, so God puts us off for the greatest part of our reward till the day of judgement, that men and Angels in that great presence and publique audience may see us receive the full and finall reward of our praiers.

## N. 5.

*What need what use, of prayer sith God doth  
use to give without prayer, and doth know  
what we want before we ask, and hath de-  
creed all before ever we were, or the world  
was?*

This makes for praier: for, if he gives some things sometimes before we ask, he will much more give us when we do ask. The first root of the Spirit of prayer must needs be given without prayer: for that faculty by which we ask, must needs be given us before we do or can ask; and when once we have the Spirit of prayer, (like money) it should not, and indeed it will not lie dead on our hands: follow him with prayers, and he will follow us with comforts. So *David* prayed, *Lord, open thou my lips*; his lips were then opened; how else could he say, *Lord, open thou my lips*? his prayer then was, that God would hold them open, when they were open, and to open them wider and wider. Do so, and then with the woman of *Canaan* we shall have *what we will*, and what we for the present do not actually will; we cannot will what we cannot think: prayer feeds on that promise that he will do for us abundantly above what we are able to ask or think; the word is not only abundantly, but exceeding abundantly.

Now for that of Christ, *Thou father* (not  
your

Psa. 51. 15.  
Herban. 4.  
in Psa. 50.

Eph. 3. 20.  
ὁ πατήρ.  
εὐσεβ.  
Mat. 6 8.

your God ) a terme of much affection, *knoweth what things you have need of*, before you ask him; there is in this nothing against prayer: for in that very Chapter Christ doth command his Disciples to pray, and prescribes them a set forme of prayer; his drift is against the practice of *vaine* repetitions, and against that opinion, so as to think to be heard for their much speaking, and to let them know that their God would not suffer them to want things necessary, sith he was their Father, and did know their needs: nor is here any thing against praying, or *much* praying, but against *much speaking*; nor simply against *much speaking*, but against their thinking to be heard for their *much speaking*: for if the argument were, Your Father knows your needs before you ask, that therefore you must not use much speaking, it follows as much against any speaking at all, as well as against much speaking; Parents love to have their children come and shew their griefs and needs to them, though their parents know all, and meane to give all before-hand: so doth the Lord: nor is it the end of praier, to informe God, or to make him willing of unwilling, but to qualifie our selves to receive and retaine the favours of God, sith we have Gods eare, as favourites have what they would have when they have a Kings eare at command: and to make us better and better, the neerer we draw to God, and the more frequent Communion with God, *the best of all*. And this being comfort to us, that in case we know not many things which

Part. IV.  
 Chap. 3.  
 Non patietur  
 vos egere  
 necessariis  
 Ribera in  
 Nahum. I.  
 na. 6.

Jansen. &  
 Cajetan in  
 loc.

Chrys. de  
 orando de-  
 um l. I.  
 Chrys. de  
 orando  
 deum. lib.  
 2.



*Quam rem  
amamus in  
Christo !  
Membra  
crucifixa,  
latus per-  
foratum, an  
charitatem  
Aug. in Ps.  
127.*

*Luke 10.  
16.  
Oratio non  
fit ad mu-  
tandum  
dispositio-  
nem divi-  
provi-  
dentie, sed  
ad impe-  
trandum  
quod  
Deus dispo-  
suit. Tho.  
1. q. 23. a.  
8. c. q. 22.*

which are good and fit for us, or do leave out some materiall matters in our prayers, yet that God knows all, and will be a Father unto us in all we know and do ask for, and in those many things we know not, and so do not ask, but would know them, and would ask if we did know them: it's enough that he knowes them, and gives exceeding abundantly beyond our asking. The love of him the giver is sweeter then the gift; So God loved the world that he hath given his onely begotten Son, and that then when the world neither did nor could ask for him.

And for that ( which is worst against praier to prove there is no need of praier ) the temptation is, that before we were, or the world was, all was decreed for us, so that we have nothing by praier but what we should and must have, whether we pray or not; this hath wrought so upon some, that too many have cast off all use of praier *within book* first, and *without book* after as a needlesse thing. Of the two it were better deny any such decrees then to deny the ordinance of praier. Some say that there are some, who hold themselves above praier and all ordinances: but they might as well say that they are above Christ Jesus, sith he saith that he that refuseth *you* refuseth *me*. But for our present matter, I like that of *Aquinas*: Praier ( saith he ) is not to change the dispositions of the divine providence, but to beg and get that which God hath disposed; we do such and such acts, not that by them we

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may change the divine decrees, but that by our prayers we may bring about certaine effects according to the order disposed by God: so that prayer is not to *make*, but a subordinate meanes to *execute* the decree of God: not to make God willing to make a decree, or willing to execute his decree, but to make way in us to take in the things decreed to be, and to be executed in such or such a time for us: *Elias* promised *Ahab* rain, he knew God had decreed it, yet he did strive much in prayer for raine: so that the more certaine it is, that there is a decree, the more our care should be to pray for it. He decreed, *as*, that such and such things should be given us, *so* he decreed that we should pray for them: so that they must be, because he hath decreed them so or so; so we must and should pray for them because he hath decreed it so: sith Gods ends must be had by Gods meanes, and all from Gods decrees. It is certaine that we shall receive them, and it is as certaine that we must and shall pray for them: some Papists write that a Protestant is bound in conscience never to pray the Lords prayer, because by our doctrine we are sure or ought to be sure of the pardon of our sins, and 'tis an abuse of praier to pray for that we are sure of: but *Bellarmino* holds that it is Gods pleasure we should pray for those things we shall certainly receive: we are sure that the Kingdome of God shall come: we should and do pray that the Saints departed may have their perfect consummation, albeit it is most assured, and

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Part IV.  
Chap. 3.Calvin.  
instit. l. 3.  
c. 20. Sect.  
3.  
Jam. 5. 18.De Purg.  
l. 2. c. 5.

Greg. de  
Valen.  
tom. 3. c.  
6. q. 2 p. 8.

Alph. à  
Castro  
con. Hær.  
1. 12. de  
Purg. hær.  
3.

*Si in quis  
Deus dare  
vult, quid  
hoc me o-  
rare necesse  
est? Multū  
hoc confert,  
nam per  
hujusmodi  
orationis  
studium te  
ad eum di-  
ligendū  
trahit. Ho.  
7. n. 1.  
Tim. 2.  
Luk. 18. 1.*

they are most assured that they shall have it by vertue of Gods decree and promise. *Paul* and others ( by the confession of *Papists* ) knew by most assured revelation, that they should be saved : yet they prayed for their salvation, as *Christ* did for his glorification, as knowing that God hath decreed to put his decrees in execution by meanes of our prayer : and for *Papists*, they hold that the soules in Purgatory shall infallibly come out of Purgatory, and yet they do unanimously hold and practise, that praier are to be made to free the soul out of Purgatory.

This objection hath beene anciently made and answered : If one be sure that God will give, then what need is there to pray, for that it is decreed I shall have? Yes, ( saith *Chrysostome* ) there is great need to pray notwithstanding, for that by the exercise of praier we come to love God, and to grow vertuous : so far should we be from such Divinity, as not to pray at all, that we stand bound by the Lawes of heaven to pray continually, to pray without ceasing, that is, without fainting : and the rather, because there is a positive decree from before the foundation of the world, that in due time we shall have all good things, and by the same Decree of Heaven, that we shall have them by the meanes of prayer : we misse at it as a ridiculous conclusion for a man to think, that he need not eat nor drink nor sleep, because it is appointed in heaven how long we shall live, and when we shall die, this is to

turne

turne the Grace of God into *prophaneness*. We send those for answer to *Tully* an heathen : he sets downe the Stoicks argument thus : If ( say the Stoicks ) it be thy destiny to mend of thy disease, whether thou take Physick or no, thou shalt recover ; and if it be thy *fate* to die, whether thou take Physick or not, thou shalt die : the one of them is thy destiny, therefore it is in vaine to use the Physician. This argument ( saith *Tully* ) is absurd for by that meanes all actions shall be taken from mans life, and it is thus retorted : Whether thou take Physick or no thou shalt recover, is untrue : for it is as much thy *destiny* to use a Physician, as to recover. *Origene*, a wiser man then *Tully*, makes the like answer : Let us then use the meanes appointed by God, as appointed by God, as well as the end we look for ; pray then, and we shall have the things we pray for : and which is more, we shall have a reward for our very praying. Princes look for thanks from us, for that they do vouchsafe to heare us in our suits to them : But God will thank us, and reward us even for this, that we will pray and sue to him : Pray ( saith Christ ) in secret, and your Father will reward you openly. I have been long about this of prayer, and the rather, because there is a voice abroad, that there are some who say, that we sin if we do pray *at all* ; whereas the Scripture saith, that we sin except we pray *continually*.

Part. IV.  
Chap. 3.  
Lib. de fa.  
to.

Lib. 2.  
contras  
Celsum,

Matth. 6.  
Janfen. in  
locum.

Rom. 12.  
12.



## CHAP. IV.

*Of the Word of God.*

He Word of God is the *sword*,  
(it is the two-edged sword)  
of the Spirit. Other wea-  
pons usually have but one  
edge, this weapon hath two;  
if Satan wrest this our sword  
out of our hands, or else

2 Pet. 3. 16

wrest the true sense and use of it from us, we  
are utterly foiled: for if we lose this true and  
trusty weapon, we lose all; if we lose the  
right sense, the true use of it, we do as good as  
lose it.

N. 1.

*How do we know, that the Scripture is the Word  
of God?*

Chilling-  
worth.  
Baxter.

There are some who lay much, if not too  
much, upon *universal Tradition*: A thing hard-  
ly knowne for certaine by *any*, but almost im-  
possible to be knowne to the *many*: the mat-  
ter lies rather in the things written then in the  
very

very writing. Before *Moses* was there was little (if any thing) written: yet there was a rule and a certaine rule, and certainly knowne to the Church too; and for the New Testament, we know that there was a pure Church, and a perfect Rule of faith and manners for many yeares before the New Testament (the best part of the Bible) was committed to pen and Ink and Parchment: but now we have it all written, and no more to be written: as they did know, so we must know that the Bible written is the Word and Truth of God. For, as things stand *now*, we can very hardly come to believe the maine contents of the Word; but as *written*. There are arguments many and strong to force men, that they cannot tell how to answer, and to say that the Bible is not the Word of God; but no testimony but of the Spirit will convince them and convert them, so as to say and believe that it is the Word of God. The divine assent of faith can be built on nothing but the authority and Testimony of God. That the *Scriptures are the Word*, is a principle not to be proved by any dispute, nor to be questioned: therefore there is no disputing with him who denies *principles*: therefore this *first principle* of our believe is rooted in us by the immediate inspiration of the Holy Ghost. This must be taken for granted, that *there is a God*, and that God but one: 'tis not possible there should be two infinites, nor is it possible that he who is God, should be God, were he not infinite. Now

*Prime ac  
maxime  
propositio-  
nes fidei  
aliis omni-  
bus faciunt  
ipse aliunde  
non accipi-  
unt.* Borth,  
l. 2. de dif-  
ferentiis  
top. cis. A.  
ii. 3. Top.  
l. i. c. 1. n. 6  
l. post. c. 2.

this God, as he ought to be, so he will be worshipped by men and Angels, since men and Angels were created, and it's cleare: that men and Angels cannot worship him except they know him; know him they cannot except it be revealed to them; now none can reveale the will of God but God; for 'tis not possible to reveale God, but by one who knowes him, and none doth or can know God immediately but God; wherefore it followes, that God hath revealed himselfe somewhere or no where; not no where, therefore somewhere. *Mahumetans* say 'tis done in the *Alchoran*, *Jewes* say in the *Talmud*, we say in the Bible; there are reasons enough to refute them, but nothing can demonstrate this to us, that his will is by him, revealed in *our* Bible, but the witnesse of the Spirit; we cannot believe this by divine faith, but by the testimony of God: nor must we fetch this testimony out of the Scriptures; for this were to believe the Scriptures before we believe them, or to prove we believe them because we do believe them: therefore the ground of this is, the witnesse of God to our spirits, by working our hearts to passe a divine assent to this truth, that the book which we call the Bible, is *the Word*, the written Word of God. *Papists* tell us, that this witnesse cannot convince any but your selves, nor can the testimony of the Church work upon any but such as are led by the Spirit of their Church. Besides, they run in a blind ring when they prove their Church to be the Church

Ann.in.O  
rat. De  
certitud.  
Theolog.

Church of Christ, by the Word of God I know the Spirit works this in us by its own organ and instrument, which is the Word of God, grounded on the infallibility of the truths themselves which the Word doth propose unto us, and (as saith a learned man) from the infallibility of that internall and secret teacher, without whose impressions of truths infallible in mans heart no true faith can be conceived by the Church it selfe, in what sense soever taken, or by any member of it: God giveth us the eyes of Faith (saith D<sup>r</sup>. *Field*) and openeth our understandings, that we may see and discern in generall Heavenly truth to be contained in the Scripture, and then it becometh a rule of direction in all particular points of faith. The most famous amongst the Papists, when he comes to argue the point as touching which bookes be, and which be not canonicall, in which the Word of God is contained; in a whole Chapter, he doth not produce so much as one argument, either out of unwritten tradition, nor one out of the testimony of the Church, no nor one out of the authority of the Pope, no nor last of all out of any internall Spirit written in the tables of the head of the Pope of *Rome*.

Part.IV.  
Chap. 4.

Doctour  
Jackson of  
the Chur.  
c.9 n.3.D.  
Field of  
the Chur.  
Appen.pa.  
2.Sect.2.

Bell. de  
verbo Dei  
l.I.c.2.



## N. 2.

*How shall we do, when we are tempted to doubt whether the Bible be the Word of God?*

Doubting  
of the Bi-  
ble, how  
cured.

ῥεσσηῖς ἰσὺν  
ὄν, παρὰ  
χρῆμα.

I.  
Persuasiō  
mibi non  
audiendū  
esse si qui  
forte mibi  
dicerent,  
Vnde scis  
illos libros  
(Scriptu-  
ræ,) u-  
nius veri  
Dei & ve-  
racissimi  
Spiritus  
humano ge-  
neri mi-  
nistratos  
Aug. Con.  
1.6 c.5.

Indeed shake this and shake all. It is a great trouble to many, ( I confesse ) but not so great danger; it frights much, but hurts the lesse; it is very troublesome and galls the heart much, and therefore the lesse dangerous. This is a storme, (I confesse) but like a storme, it is not like to last long wait; and stay, it will blow away and cleare of it selfe, and in time we shall settle upon it the more that the Bible is of Gods making.

First, as it ought to be in all scruples, our best way is at the first, I offer to reject the motion, its dangerous to parly with such a crafty Merchant and subtle-Serpent as Satan is, about such a weighty matter as this is, and so much above the reach of our humane reason. *Austine* saith he had it by perswasion from God him- selfe, not to give eare to such as did but ask him, how he came to know that the books of Scripture were dictated by the Spirit of God. This is a point which comes nigh. the quick, and our nature being so apt to take fire in things of this nature, I know no better counsel then to reject the temptation at the very first, and all little enough to preserve our souls from being tainted with this eating disease; 'tis not  
finne

sin so much, as error, which is compared to an eating cancer: other diseases are commonly cured without cutting off the whole member: (so *Paul*) Reprove them sharply, severely; as it is a rule amongst Surgeons, that in this case he must have a severe hand, and use sharp knives. Sith then the infection is so easy, and the danger is so great, the best is, to sling off and resist this Devill at the very first, *stedfast* in the faith; a man can hardly make good his resistance, except he have *stedfast* footing; therefore we must be *stedfast* in the faith, to drive away the very first smock of this tentation, and that at the very first.

2. Next consider, that this tentation as hideous as it is, to question the Bible, doth befall most Christians, and may befall all, it is a *temptation common* to Christians: Satan began with this to charge things falsely on God, *Doth God indeed say that ye shall not eat of every tree?* (That is, of none of the trees; as the phrase is, *Pf. 143. 2.*) In which words, and those that follow, Satan puts three things on God, and all false: First, that God had forbidden them *every tree* in the Garden. Next, that they should *not die the death*, if they did eat, as though the threats of God were but so many empty words: and lastly, that God did *envy them* a kinde of Deity and superexcellency: so that from the very first this hath been his fiery dart, and the easier to draw them from God, Satan doth set upon them with this tentation in the very beginning of their lives, anon after their creation,

Part IV.

Chap. 4.

2 Tim. 2.

17.

ἀποτόμῳ.

Tit. 1. 13.

1 Pet. 5. 9.

2

1 Cor. 10.

13.

Primo

quod Deus

illos ex omni

legno edere vetu-

isset, de-

hinc quasi

morituri

non essent,

si edissent

tertio quia

si Deus illis

invidisset

divinitatem.

Tertull.

Advers.

Marcionem, l.

2. c. 10.

Morton of

the three-

fold state

of man

part. 3. c.

2.

Pro. 5. 14.

Psal. 73. 2.

Psal. 43. 5.

What we  
shou'd do.

creation, before they could confirme their holinesse by observation and experience: More or lesse the people of God do still taste of this Cup about the beginning of their turning to God, but yet the godly have found all well, and the better for this at last, it hath not conquered them, it shall not us; we have a spirit in us, which *Adam* and *Eve* had not in them: *I was almost in all evill*, saith the Prophet: but where? In Paradise? No! but *in the midst of the Congregation*, when at prayers, when at Sermon, when about divine offices: but (*almost*) saves us many a fall: *I was almost* not in some, but in all evill: our comfort is, that almost all others have been in as deep as we, and they are out, and so shall we: they did doubt of the Word of God, and got it off, and so we shall shake off this sorry partner. When a man sees others well againe, who were as sick as himselfe and of the same disease, he gathers hope that he shall be well too: so when we see others now to doubt least of *this point*, whereof they once made great question, why should not we wait with hope that we shall be set free too? Say then, *O my poor soule, why art thou disquieted within me*, with and about doubts as touching the Word of God? it is but like winde in the body, which till it hath a vent, turnes all into a tumult: but a vent comes, and all is quiet. This is as a winde in the soule, a vent will come, and it will quiet all. In a word, believe the Bible to be Gods Word, say to thy soul, I do believe it, and

and will believe it in the face of all scruples and doubts whatsoever; as others have, so I shall come to be settled, and that ere long, all is well that ends well; as in other points, so in this my end shall be peace.

2. Live in no sin known: for if we do, we shall not want for doubt and dispute against the Bible; for sith the Bible doth forbid and condemne all sins under the highest penalty, therefore as long as we please our selves in sinfull wayes, we shall be too glad of the motion, and be willing enough to believe, that the Bible is but a tale, else it will be a neck-verse to us, if we satisfie sin in the lusts thereof: for the issue is, that either there is no truth in the Bible, or no truth in us: for if the Word be true, that he that lives in sin, is dead whilest he is alive, then we living in sin, and I so dying, must needs go to the suds. One convinced of his sin by the Word, hath no way to ease himselfe, but to perswade himselfe, that the Scriptures have no truth in them. But now in case we stand free from the love of any known sin, Satan may come and urge matter against the Bible, but still we will and shall hold the conclusion, that the Scriptures are the very oracles of God. We see carnall men who suck in this opinion, that the Bible is Gods Word, are never troubled with the temptation, but rather make use of the Bible to patronize their sinnes and errors; and it makes much for the authority of the Word, that all do father their mistakes and errors, their bastard lusts and errors  
on

2Pet. 3. 16

Liv. Decad. I. lib. I.

on the Word of God, *perverted by them* : yea, Satan himselfe did fly to the Scriptures ( in his way ) in his dispute with Christ : and indeed Satan plaies on both hands; when he would fright us into despaire for our sinnes, then 'tis the Word of God, the commands are sure, the threats are severe, and he laies on loads with the penalties of it, and all to thrust us into the fire of despaire, and to put us besides the anchor of hope, like men at sea in a storme, without an anchor: if this will not do, then to lull us asleep in our sinnes, he cries out that there is no such thing as the Word of God: then all the talk of the Word of God, is but as the fetch of *Numa Pomphilius*, to make us believe forsooth that the Bible is the expresse will of God, *to keep the people in awe*, to hold the world in some order : Satan is in despaire himselfe, and doth what he can to wrap us in despaire too, and to that end he aggravates our sinnes, and sets before our faces the fiery Law of God. Now if that will not do, *as often it doth not*, then his art is to bury us in presumption, which is the easier of the two : if despaire hath killed his thousands, presumption hath killed his ten thousands; to compasse this, his plot is sometimes to cry up the word, to turn us into the gulf of despaire for our sinnes, as though the way to help us were to put us past help : and then againe, to keep us in and under sinne, he cries down the Word ( as his last shift ) that we need feare nothing, all is but words, that the Bible is not the Word of God, that

that this is the mystry of policy to talke of Scriptures and religion, when they themselves meane nothing lesse, and it is a proof that Satan is put to his shifts, when he laies all upon this shift, *that the Bible is not of Gods making.* And this shift neither shall nor will take with us, if we stand free from the power of sinne: for then Satan will finde *nothing* in us.

Part IV.  
Chap. 4.

Joh. 14. 30.

*Melancholici propter  
vehementiam, non  
expectant  
rationem  
quod sunt  
sectatores  
phantasie.  
Arist. Eth.  
1. 7. c. 7.*

I know Satan hath much advantage against some men (the more) by occasion of the *Melancholy* temper of the body; as to feare where no feare, no cause of fear is, so to doubt where no true cause of *doubting* is: Satan is not to learne of what complexion each man is; he hath more skill in *Physiognomy*, and can do more at the casting of the water, to know what humor is predominant, then all the Doctors in the world: and if the temper of the body hath (as very often it hath) a great hand in this black tentation, a little Physick and other naturall means may and will do good; turne humors out of the body and spare not, but (of all) the way to cleare all, is, to cleanse sin out of the soul.

The root of this tentation is the bitter root of Atheisme. They who say there is no Word of God to discover the will of God, would, if they durst, say there is no God. The foole (that is, the naturall man) doth *say in his heart. There is no God*: and he is but a fool for his labour; he would say with his mouth, if he durst for shame; but he doth say, and but say it, with

Psal. 14. 1.

Cic. de  
nat. Deo-  
rum.

Aug. de  
civit. Dei,  
l. 18. c. 41.

Probabile  
est eos qui  
Philoso-  
phie dant  
ope am, n' n  
arbitrari  
deos esse.  
Cic. de In-  
vent. l. 1.

Mat 22. 29

Joh. 5. 39.

with his *heart*. He would verily *think* it with his heart, but he cannot, therefore in the text it is not, The fool *thinketh* in his heart, but he *saith* in his heart, *There is no God*. And *Epicurus* himselfe, though indeed and in his secret disputes, and in his private opinion he did indeed deny God, yet in his words he did confesse that there is a God. Perhaps he did not say it, for that he durst not. *Anaxagoras* being put to death in *Athens* for denying God, in which Towne and University *Epicurus* flourished. And I think many did then, and do now bury themselves in the study of vaine Philosophy, on purpose to feed this humor of prophane Atheisme in them, on purpose to serve sin in the lusts thereof, without any fear of God or of the Devill. The *Saduccees* were a kinde of *Atheists*: they denyed the immortality of the soule, and all being after this life: and they did erre this fundamentall error, not because they did, but because they did *not know* the Scriptures nor the power of God. Wherefore *search the Scriptures*, as the Word of God. Leave it to Papists, that to know the Scriptures, will teach you to erre; Christ saith not that we erre because we do know the Scriptures, but because we do not know them.

## N. 3.

Part. IV.  
Chap. 4.

*How shall we do to know the true sense of the Word of God?*

The same Spirit which assureth an honest heart, that the Bible is the Word of God, will guide him to finde out the right sense of the Word.

The sense of the Law is the Law; and of the Word of God there is but *one* sense: it is the easier found out, because there is but *one* sense.

The Word as the Standard is looked upon by all parties as the Rule: but one saith his is that one only sense, another hath a sense not only diverse from the sense of the other, but contrary and adverse to it, and he saith as much for his sense, that his sense is that *one* only true sense and meaning of the Word of God. Nor are we left to uncertainty, or in a labyrinth, for that *so many men*, so many minds, and every mans minde must stand for the minde of Christ in the Scriptures.

That one meaning of the Word is plaine, and a plaine heart shall have a plaine answer from God by his Spirit, *which is which*. How did the people of God do in Christs time? How in the Apostles times, when hereticks and false Prophets were very many and very cunning to wrest and pervert the Scriptures to their destruction? Albeit they were (as the Apostle



2 Pet. 3. 16 | Apostle saith ) *unlearned* in all true learning. God did lead the Church then to the finding out the right sense of the Word in maine and essentiall matters : so he will now and ever. It were a poor piece of providence to direct us by his Spirit to a *certainly*, that the Bible is the Word of God , and to leave us at all *uncertainly* which is the sense of that Word. Specially now that the Rule is more and more cleare then it was in Christ and his Apostles dayes : Nor must we think that he will teach us and instruct us by his Spirit, which is , and which is not the sense of the Book of God , without book. No, the Word is the best rule and line , to finde out the sense and meaning of the Bible, as our Divines prove, and Papiſts do not deny. *Try the Spirits*, saith the Apostle : who must try them ? Why, all Christians. By what must they try them ? why, by the Word of God. For what must we try them ? not whether the Bible be the Word of God , for that was then taken for granted : but , whether the Apostle or the false Prophets gave the right and currant sense or not, it being not possible that both their senies should be true, sith they were so contrary one to another as they were.

Ram. Co.  
c. 2. d. 2.  
1 Joh. 4. 1.  
Ram. præ  
lect. 214.

Bell. De  
verbo. Dei,  
l. 3. c. 3.  
Canus, loc  
Theolog.  
l. 2 c. 14.  
2 Pet. 1.  
20.

The Papiſts confesse, that the Scriptures ( being the dictates of the Spirit ) must be interpreted by the Spirit, who made the words and sense ; to that purpose they with us interpret that of the Apostle, when he affirms the Word to be of no *private* interpretation , to  
meane

Part IV.  
Chap. 4.

meane that it is not to be interpreted by the  
by the humane spirit of man ( all mens inter-  
pretations being but so many private interpre-  
tations ) the only publique interpretation being  
the interpretation of the Spirit. God hath  
given to all creatures who have but sense, a fa-  
culty to judge what is food, and what is poi-  
son to them: and so he hath given to all his  
people an ordinary sense and spirit of discern-  
ing, to smell out and taste which is, and which  
is not the true sense of the Scriptures, *to discern  
both good and evill.* This is plaine by that of  
the Apostle, *We are of God: he that knoweth God,  
beareth us: he that is not of God, beareth us not;  
hereby know we the Spirit of truth and the spirit  
of error:* A doctrine much abused in our times,  
sith a sect of *Swenkfeldians* are crept in a-  
mongst us, who divide the things God hath  
joynd together, the Word and the Spirit, cry  
downe the Word, cry up the Spirit; as though  
the Spirit did now reach without book, and  
feigne that the motions of the Spirit are onely  
done by violent impulsions. Thus they fly from  
the Word written, to their owne revelations;  
which (as *Melarchthon* doth truly and wisely  
observe) doth draw after it three maine and  
mischievous conclusions. 1. A losse of the cer-  
tainty of the doctrine of the Law, and the Arti-  
cles of our faith. 2. An utter uncertainty of  
Christian consolations. 3. An extinction and  
destruction of true faith, and the exercises of  
faith: whereas there are now no revelations  
( sith all is written, ) nor no need of any extra-  
ordinary

Heb. 5. 14.

1 Joh. 4. 6.

Examen  
Errorum  
Anabapt.

Heb. 1. 1.

Neh. 8,

Bell. De.  
Verbo  
Dei, l. i. c.  
2.

ordinary revelations to expound the Word, but ordinary only, to expound the Scripture by the Scripture, and so to give the sense, comparing places with places: Papists also to hide their follies from the people, do hide them as too obscure and too dangerous, and yet truth forceth the best of them to confesse, and that in Print, 1. That the Bible is the Rule of Faith. 2. That the rule must be knowne, and known *to us*, else it cannot be a rule *to us*. 3. That nothing is more certaine, nothing more plaine in it selfe then the Scriptures are; now by Scriptures they themselves do meane the Word *written*, as the Word doth signify.

Metaph 13

Lib. 10. in  
Epicuro.

I confesse it is lamentable to see what swarmes of divisions and subdivisions there are in our Countrey amongst those, who pretend most to the Spirit and revelation, new sects refusing communion one with another, springing every yeare; of whom I may say, as *Aristotle* saith of the doctrine of numbers amongst the *Pythagoreans*, that the many discords amongst the prime men of that sect, is an argument that the things and points are not true, for that they cause such confusion amongst them. 'Tis pittie that men are suffered to sell poyson thus, as *Laertius* saith *Aristotle* did (his witnesse is *Epicurus*.) The thing which *Epicurus* chargeth *Aristotle*, is, that having wasted his estate he fell to sell poyson for the body, the practice of these is worse, who sell and vent poyson for the soul. And I make no question but as *Paul*

phras

phrase is, *they have destroyed the faith of some*, and 'tis to be feared, that if this gangrene be suffered thus, they will destroy the faith of more.

The advantage which is on their side, I will deliver in the words of a late wise Secretary of France, *It is (saith he) more easie to oppose Religion, then to maintaine and defend it: for Religion, having in it something, which is above the capacity of mans understanding, it is no difficult thing to contradict such a belief by humane reason (so he.)*

Another advantage they have to work upon the simple (and simple they need to be led by the nose after such simple stuff) and that is, *their faire shewes and faire words*: the end of Hereticks and Schismaticks being, to draw Disciples after them, and because it is done the easier when they put on the sheeps cloathing, pretend much strictness and holiness, as the *Pharisees* did (and the *Mennonists*, that is, the *Anabaptists* in the Low Countries do;) holiness hath a force with it, that by the beauty of it wins ground on the hearts of all.

And at the first they gaine ground, for that their wayes are *new*, and till we be weary of these fancies, that infinite desire of knowledge which is in us, doth (as *Scaliger* notes) make us run after things which are *new*, as long as they are new. By these and such like shewes they beguile many unstable, who are of *unewill minds*.

Add unto this their *vehemency*, by which  
L 2 they

Part. IV.  
Chap. 4.

2 Tim. 2.  
18.

Advantage of  
our sects.  
Villeroy  
in his  
Counsellor.

2.

Rom. 16.  
18.

3.

Rom. 16.  
18.

of dng-  
row.

4.

2 Chron.  
18.23.

Arist. De.  
part.ibus  
Animal. l.  
2.c.2.

5.  
De Fide.

Epist. 7. ad  
Marcell.

they do rather drive then draw men to their side, like *Ahabs* false Prophet who in a fit of his zeal (such as it was) smote *Micajah* the true Prophet of the Lord on the face; these can box, and use violence, and so prevaile much; people mistake when they take this to be zeal, true zeal being hot, but not so hot as false zeal is; like as molten lead which is hot by accident, scalds and burns worse then fire which is hot of it's own nature.

This minds me of a wise saying of Sir *Francis Bacon* in his *Essay* of Atheism, which is this: *Who so laboureth earnestly to prove an opinion to another, himselfe distrusts it.*

'Tis also true, they hold many true and good things: and this minds me of a saying of *Nazianzen*: Hereticks (saith he) which held most points soundly according to truth, were very pernicious to the Church, because they did more easily and secretly poyson the truth of doctrine by their heresies.

Now in these times, and multiplicity of opinions, a poor soul will say he cannot tell what to do; but the best is, if he go to God, God will tell him and teach him what to do, as he did the Church in former times, when there were (as there were) very many false Prophets, and false Apostles and teachers, who brought in damnable doctrines; if you cannot tell how to answer their reasons, yet you must know that reasons against the authority of the Scriptures, be they ever so acute, may carry a shew of truth, but cannot be true, so *Austin*:  
and

and things not true may be so painted over, that they may shew to be more probable to us, then many things which are true ( it is the observation of *Aristotle*.) Let us then not let any men deceive us by vaine reasonings and Philosophy, but search the Scriptures, where is all saving truth, and nothing but truth. Country people are of a *passive* understanding, and such are apt to be led; ( according as you are led, saith the Apostle ) they will tell you that they are led by the Spirit : but the Apostle warnes us *not to believe every spirit*, *Zedekiah* the false Prophet pretends this spirit too , as well as *Micaiah* the Prophet of the Lord : *Which way* ( saith he to *Micaiah* ) *went the Spirit of the Lord from me to speake to thee?* wherefore for our parts, we must not forsake the true claime to the interpretation of the Spirit, because that Prophets and false teachers do lay claime to the Spirit also , and father their bastard damnable errors on the Spirit. It is the counsell of the Apostle , *Mark them who cause divisions amongst you, and avoid them* : you cannot perhaps confute them, yet you can and must avoid them : you may justly suspect, that their talk of the Spirit is but talk ; for that the Spirit of Christ is the Spirit of peace and union , but amongst these men there is little else but confusion and division; this is true, when divisions arise out of the nature of the opinions, but not when they come by the malice of men.

One thing I advise, that as we are to keep

1 Joh. 4.1.

2 Chron.  
18.23 .

Rom. 16.  
17.

as much as may be, from the breath ( the infectious breath ) of these men , so we must keep our selves from the sight of their bookes. And here I commend unto you the advice of a rare man ( M<sup>r</sup>. *John Dod* ) a man whom I may call by mine owne experience, *John the Divine*, who having raised a Doctrine, That by nature we are prone to evill and not to good; his Use is, that we should not be too bold or busie with Papists or Brownists bookes : A counsell , had it been taken in time, we had not seen the dayes we see.

Their words quickly end, but their bookes remaine ; and though in their bookes they lay claime to the Scriptures and reformation, ( as all hereticks do ) yet how much they abuse the Scriptures , time will discover, and in part it hath discoveted already. But blessed be God, all comes to this end, to ratify the sovereignty of the Word of God, and God in his wisdom saith; there is a necessity that heresies should be , that the truth may be the better sifted and confirmed , and that *they that are approved , may be made manifest* : so that it is but to manifest the truth, and such as do receive the truth in love of the truth. The Use we are to make of all this, is, to teach us to doate lesse upon the fancies and follies of *dreames*, and to cleave more to the Scripture, which hath in it all truth needfull and usefull to spiritual consolation and eternall salvation , wherein is no mistake at all.

*Si doctrina  
ecclesiastica  
nullis  
extrinsecu  
berticorum  
dogmatum  
assertionibus  
cingitur, non  
poterat tam  
clara & tam  
examinata  
videri fides  
nostra.*  
Aug. de  
Temp.  
Serm. 98.  
1 Cor. 11.  
19.  
Jud. v 8.

CHAP.



## CHAP. V.

*Of Repentance.*

WE are fallen into an age, wherein, as the common fame is, there are too many who cry downe (for a sin) confession of sin, and prayer for the pardon, as things below the prerogative of Saints. I have read in *Canus*, one of the best and best learned amongst the Papists, that there were some in his dayes (which was not long since) whom he calls hereticks, who in *Spaine* (his Countrey) did begin to deride those, who did grieve and mourn for their sins: A thing so monstrous, that I know no sin or error like this (*to set themselves against Repentance*;) in it selfe it is a great sin, and (which is a greater sin) it maintaines all other sins whatsoever; for sinne is sinne in it self, and to us, till we do repent of it: now if we must not repent of any sin, then every sin that we have, or do, or shall commit, doth remaine sin in us and to us, and the wrath of God must needs



Prov. 28.

13.

Errors of  
denying  
repent-  
ance.

1.  
1 Joh. 1. 8,  
10.

Aug. De  
perfect.  
justitiæ.  
Concil.  
Milevit.  
can. 6.

abide upon us; sith nothing can take the guilt of sinne off, or keep the wrath of God off, but to *confesse* and repent: for *Solomon* saith that such and only such *shall* finde mercy: I cannot imagine their reason, except it be for that they dreame of perfection, or that God hath decreed that we shall have heaven, and our sinnes are pardoned before the foundation of the world; and that it is an abuse of prayer, to pray for that we have already.

Now for *perfection*, I know none but in Christ our head: there is no man but sinnes, *If any man saith he hath no sin*, (he saith he hath sinne, in that he saith he hath no sinne) for the text saith, *he lies* (and is not that a sin, and a fore one too?) And againe, *If we say we have no sin we make him a liar, and the truth is not in us*.

The Apostle doth not say, if we say that we *had* no sinne, but if we say that we *have* no sin. He doth not say, *humility* is not in us, but the *truth* is not in us. Nor doth the Apostle say, *If you say you have no sin; but, If we say we have no sin*, including himselfe for one, and *John* was as free from sin as any, and more free then the most.

2.

Next, there were, and are who teach, that repentance, confession and prayer for pardon of sinne, are of no use, sith the Decree of God is past, and peremptory, that all his have their sinnes forgiven, and shall be pardoned whether they repent or confesse, or pray or not. I know no such decree: 'tis a truth, that Gods decrees

decrees are firme and unconditionall, but sith it is more cleare, though not more true, that we must repent, confesse and pray, as Christ taught us all to pray, *forgive us our trespases*; I should chuse rather to question such decrees, then to call in question Prayer, Repentance, Confession of sin: the truth is, all these wait upon the execution of the decree, and Papists are (the learned amongst them) firme in this point, that as the decree is firme, touching Gods Glory as the end, so the same decree calls in for repentance and the rest, as the means to execute this decree: *Seneca* the heathen *Stoick* answeres, that *Fate* doth assure of reconciliation with God, so the same *Fate* calls for prayers, sacrifices and the rest, as means; so for the body (saith he) if it be my *Fate* that I shall recover when sick; so it is the same *Fate*, that I must use medicines: and all this hinders not, but all is freely and voluntarily done,

Nor do we know or acknowledge any decree so absolute, as to exclude Christ and his institutions: nor any such Christ, as hath so done all, that we must do nothing, as *meanes*. It followes not, Christ hath prayed for us, therefore we must not pray for our selves. Gods decree doth not bind him to do all for us, and we our selves do nothing, *though of our selves we do nothing*, but by his grace. Nor doth Christ merit all for us, so as we to do nothing: it excludes not our repenting and praying.

Christ

Part IV.  
Chap. 5.

Greg. de.  
val. l. 3. de  
orat. d. 6. q.  
2. p. 8.  
Nat.  
Quæst. l. 2.  
c. 35, 36,  
37, 38,

2 Cor. 3. 5.

Christ is all in all as the *cause*, but our repentance must come in as a *meanes*. God will have his owne *ends* brought about by his owne *meanes*.

In Ps. 101.

But these disputes profit little. I like better to enquire a little of that in *Austin*, who brings in the *Pagan*, quarrelling with the Christian religion as a corrupter of discipline, and of the manners of men: Because (saith the *Pagan*) Christian religion doth promise to all who repent of all their sinnes, impunity and pardon of all, and that thereupon men let loose the reines to all riot, 'tis but turne and repent and all is well: as if a man should wound himselfe, because he knowes where to have a medicine. Holy *Austin* replies, that there is none but is a sinner, no man dares professe his innocency: and what a miserable creature were a man, had he not hope to finde an heaven of impunity? were there only a licence of sinning, and no indulgence for our sins, where shall we rest our soules? Whither shall we go?

If foolish men do encrease their sinnes in hope of pardon, out of doubt they would encrease them more were there no hope of pardon; would not one who hath no hope, say, I am a sinner, I am for hell, no hope of happiness, out of hope of forgiveness why should not I take my fill in my Lawlesse lusts? Why should I deny my selfe any thing mine eye would faine have? *Let us eat and drink, to morrow we shall die and damne*; why should not we

we take our fill of sin, ( which please us, ) whilest we may ? if we must go to hell, let us be merry whilest we may, and go to hell for all together, no question desperation makes men worse: God doth rather correct and reſtraine ſinning, when he promiſeth indulgence on *repentance*: as that he *will not the death of a ſinner, but rather that he returne from his ſinnes, turne to God and live*: for when a pardon of grace is gone forth, and an heaven of mercy ready to receive us, then we will ſtrike ſaile, caſt off our iniquities, hope for life, lay downe our weapons, and uſe Gods medicines: nor doth this offer of grace make ſinners ſecure, for God hath promiſed pardon on condition of repentance, leſt deſpaire ſhould make men grow worſe and worſe, and ruſh into all ungodlineſſe: and againe, leſt under hope of pardon men ſhould make bold with ſin to day, meaning to repent to morrow: the Lord as he hath made pardon very certaine on condition we repent, ſo he hath made the day of death very uncertaine: no man knowes he ſhall live till to morrow, and therefore none but a fool will put off his repentance till to morrow, ſith he may die in his ſins, and go to hell for his ſinnes ere to morrow. God ( ſaith *Auſtin* ) wiſely providing by offering pardon, that men may turne from their ſinnes, and be received: and by making the day of death ſo uncertaine, that ſuch as have a minde to deferre their repentance, may be terrified. Do not ſay, I will repent and amend to *morrow*; he hath promiſed

Part.IV.  
Chap. 5.

Ezek. 18.  
23.

Luc. 12. 20.

Act. 11. 18.

*Esau non  
verè pœni-  
tuit, quia  
non deluit  
de peccato,  
sed de  
damno. A-  
quin-3, q.  
86.  
Lachrymæ  
non erant  
pœnitentiæ  
sed calum-  
niæ. chrys.  
ad pop.  
Antioch.  
hom. 41.  
Rom. 2. 4.  
Aug. in Pf.  
9c.  
Apologie  
D. Twisse.*

misd pardon to day if we repent to day; He hath not promised any such time as to *morrow* to us. *Thou fool, this night, ere to morrow, thy soule may be taken away from thee*: therefore he is a fool for his labour, who puts a matter of such consequence upon such uncertainty, nor were we sure we should live untill to morrow; are we sure (what ever we intend too day) that we shall have the gift of repentance to morrow? we cannot repent except the Lord give us *repentance unto life*; if we will not to day, it's like enough he will not give us the gift to morrow; he that is not willing too day, is more then like to be more unwilling to morrow.

Besides, it is the love of God which makes way for repentance: terrors mixed with hope of pardon have their use and place, but if terrors be all, and nothing else, they may make us cry with *Esau*, but not repent. I have read in *Tindall* (a man of great parts, and yet not so great as good) that if a man do keep the Law, if he do it not out of love to God and to his Law, in keeping of it he doth break it so that it is not fear but love must do the deed; it is the *bonniffulness* of God (saith *Paul*) which must lead us to *Repentance*, and not to sin more: just so Christ saith to *Peter*, *Peter, lovest thou me?* (not *Peter, fearest thou me?*) *feed my sheep*, Joh. 21. 15.

Before I shut up this matter, I must in a word take notice of a froward spirit in some, who distaste D<sup>r</sup>. *Twisse* and others for writing, that the

the sins of the godly are pardoned before they are committed.

But if these (being Scholars) would but consider, what D<sup>r</sup>. *Twisse* hath said to clear this matter, they would subscribe (as no question they do) to his opinion so expounded by himselfe, and it is thus done by him. There is a double acception of the terme, *Remission of sins*. First, there is a meritorious justification or remission of sin: this is of sins before they are committed. Next, there is an actuall justification or remission of sin: and this is not till after our sin is committed, and we do believe all this none of these exceptors do or can question. Those who leane much to the doctrine of *Arminius* and *Vorstius* in this point, may see all this expressed in cleare tearms by *Vorstius*; so that it is one thing for all the sinnes of all the elect to be pardoned to Christ *for them*: that was done before we were, or our sins were; another thing to be pardoned *to them*: Christ was made a curse for *us* by imputation; for that the Father did impute all our sins as a Judge to Christ, as our surety, and did exact all of him as guilty by that Law; and not only by imputation, but by application, in that Christ did offer himselfe of his free accord to God the Father: so it is said, *He carried our sorrow, took our infirmities*, nailed them to the crosse in himselfe, and buried they were in his grave: that so sinne being buried, and the malediction of the Law being broken off, he like a new man made free from the curse of the Law, might and did rise

Part IV.  
Chap. 5.  
Examen. l.  
2. de per-  
mission.  
sect. 4.

Amic.  
Collat. cū  
Piscatore.  
& 88. sect.  
131.

Jun. pa-  
ral. l. 2.  
par. 52.

Esā. 53. 4.

2 Cor. 5. 21

Tho.  
Goodwin.

Causa Ro-  
lida.

rise from the dead, as our surety : so then , had not all the finnes of all the elect, past, present, and to come , been relaxed and remitted to Christ, ( not for himselfe ) but for us he must needs have been kept under the curse of the Law, and the power of death and of the grave; sith then he carried Captivity Captive, hath loosed the sorrows of death, and of the grave, saw no corruption, is risen , is in triumph at the right hand of the Father in heaven, it follows as a truth cleare of it selfe, that all the finnes of all the elect are pardoned and remitted to Christ for them. This is ( as I conceive ) all the meaning of Doctor *Twisse*, and is, or at least ought to be, the meaning of us all. And this a learned man calls *mysticall justification*, because all the finnes of all the elect are, as laid upon Christ, so remitted unto Christ our head and Husband, which pardon and absolution he took in our name, and keepes for our use. *Vorstius* delivers his minde as touching this doctrine, in three degree: First, saith he, there is the *Grace* of God, which is the first and prime cause, forgiving our finnes *gratis* in Christ. Next, Christ doth expiate and loose our finnes by way of merit, procuring for us pardon of sinne, the holy Spirit, and life eternall : all this is done for us , but without us. Then he brings in faith as a condition, or (as he calls it) an organicall instrument : also he adds repentance , which brings with it the remission of sin : and this is *in us*, not without us : and this saith he stiles *causa sine qua non*, a cause onely without

without which remission of sinne cannot be perfected, which is but a shallow expression in him and those that follow him. Thus farre he. All this is out of my way but that I was willing to borrow a point of the Law of Methode and order, to expresse my selfe a little in the behalf of my very loving and much beloved friend Doctor *Twisse*; I hope he is rather mistaken then abused: yet I doubt not but there are some men sick of *Aristotles* disease, who seldom or never mentions the opinions of Writers who were before him, but he doth it to confute them, which is very likely he did to gaine honour and reputation to himselfe, as being one so able as to strike at the fairest. Before I put my last hand to this discourse as touching repentance, give me leave to enquire a little into that question, whether faith, repentance, love are the conditions of the Covenant of Grace. I am willing as much (as may truly be) be ascribed to repentance, for that repentance begins amongst some to be out of use, who will not allow that after conversion men are bound to *repent*; so before conversion men *cannot* repent, after conversion these say men *ought* not to repent, and so they leave no place for repentance at all: now that Repentance should have such a place as this to be the condition of the Covenant of Grace, *I doubt*: that faith, and repentance, and the rest are effects of the Covenant of Grace, *I doubt not*; and therefore a learned man of late hath printed, That faith is an effect of the Covenant and condition



Part. 3. pa.  
5. paral. 1.  
3. in c. 9.  
Epist. ad  
Hebr.  
Orat. de  
foedere.

condition both: In this matter I am of the opinion of *Kendall*, that the Covenant was not made *with us*, but with Christ *for us*: and for the maine, I am cleare of opinion, that the Covenant of Grace cannot stand with any conditions of ours at all. To that purpose I wish the learned to consult with *Junius*, who shews that neither the Hebrew or Greek words commonly translated Covenant, do properly signify a Covenant, but a Testament or disposition, without any restitution at all. To deliver my opinion, thus it is, The first Covenant of works made with *Adam*, was built upon his owne righteousness, which he put away: I know nothing that God took away from him, onely he withheld his actuall supply of grace. *Adam* casting himselfe out of this estate, the Covenant of workes fell void: Then it pleased God to fill up this roome with a new Covenant, as it is commonly called, or with his last Testament wherein he bequeathed grace and glory on no other condition (that I know of, out of the Scriptures) but the death of the Testator, that is, Christ Jesus: so as the first Covenant was built on the righteousness of the first *Adam*, so the second was built on the righteousness of the second *Adam*; it is beyond my brain, to conceive, that God should immediately make a Covenant with us, who were children of disobedience and of *wraith*, who could not be capable of any such Covenant and conditions, but it was with Christ for us; *Adam* lost his righteousness, the foundation of the  
first

first Covenant: but the righteousness of Christ the second *Adam* can never be lost, and therefore the second Covenant or rather Testament can never be forfeited or disannulled; and if our repentance may come in as a condition of this Testament, and so of our justification, let him say who can, wherein the difference lies betwixt the first Covenant and this which they call the second Covenant, why this is not a Covenant of works as well as that. *Amiraldus*, a man much admired (if not too much) by some, grants faith to be a condition of the Gospel, but saith, this repentance and faith are diverse things. Now he cannot grant that there are two conditions of the Gospel, and those of different natures, as faith and repentance are. Again, repentance is of the nature of sanctification; now (saith he) sanctification cannot be the condition of the Gospel, for that by performing the condition of the Gospel we are justified; and for a man to obtaine justification by and for sanctification, is legal, and not Evangelical. So *Amiraldus*. I will shut up all with the words of Mr. *Cleaver* (my old friend) a great textual Divine, and deeply versed in controversies of this nature: Albeit (saith he) no man can assuredly apprehend the comfort of the Covenant without the application of it by believing, and bringing forth the truth of it by repentance and amendment of life, yet on Gods part these graces are rather *effects* of that blessed Covenant then bare *conditions*, *Ezek.* 36. 27. *Ier.* 32. 38, 39, 40. Those are his words, and

M

this

Specius.  
2. pa 427.  
Childrens  
patrimony  
pag. 46.

*The Conclusion.*

Exam. l. 3.  
de errat  
Degress. 3.  
sect. 1.

my opinion, and this I conceive to be  
truth: The sense of these his words is clear,  
faith and repentance are meanes of our  
having the comforts of the Covenant, but  
not conditions growing out of the nature of  
the Covenant of Grace: for every *meanes* is not  
a condition, albeit every condition be a means:  
but when a *means* is by Stipulation and contract  
appointed for the acquiring of any thing, then  
it is a condition. So *Twisse*. This is enough for  
this; except these speculations, and such as  
these were more, and more universally profita-  
ble then they are. And therefore, that we may  
not say much too much, we will say  
for conclusion of all, I borrow leave to  
trouble the Reader with a few lines, as  
touching the free Covenant of Grace and free  
justification by faith alone, having said my mind  
as touching faith before, I meane to add some  
things to cleare this *wholsome* doctrine from  
some dust cast by some upon it; for this truth  
of God we stand the rather bound to contend,  
sith it is well enough known that the first do-  
ctrine which did break the heart and neck of  
Popery was this point, *That we are justified by  
faith alone*, without works; and he knows little,  
who doth not know that in the sense of the  
Ancient Schoole-works and merits meant the  
same thing; to say without merit, was with  
them all one as to say without works. To be-  
gin with this first, I cannot wonder that any  
dare renew that stale argument that for-

sooth

sooth faith is a work, and therefore being justified by faith we are justified by a work. This is flat and plaine against the Apostle who proveth that *Abraham* was not justified by workes, because he was justified by faith; to speak out; I say we are not justified by faith as a condition of the Covenant of Grace neither, but organically and instrumentally, as it is an hand apprehending Christ our pardon; so that when we say, we are justified by faith, the English of it is, that we are justified by faith apprehending Christ, or which comes all to one, by Christ apprehended by faith. Againe, if faith did it as a work, then it were of debt, not of grace; but justification is (as the Apostle shews) an act of grace, a deed of free gift, not a debt; and grace is free every way, or no way. Some make *Hope*, *Love* and the rest of the pieces of pious Evangelicall obedience to take part in this office, which is little else then to play againe the old game, *Do this and live*; I take it to be cleare of it selfe out of the text, *Romans 4.* that what is ascribed to believing is denyed to working, but justification as it is ascribed to believing, so it is denyed to working so much as to any condition at all. Out of all that Chapter it is plaine that works and faith are opposed in the point of justification, albeit it is as plaine that they stand not so opposed in the matter of salvation; we indeed that we are *saved by hope*, b

Part. IV.  
Chap. 5.  
Rom. 4. 1,  
2, 3.

Exam. l. 3.  
de errat  
Degress. 3.  
sect. 1.

this is my opinion, and this I conceive to be the truth: The sense of these his words is clear, that faith and repentance are meanes of our enjoying the comforts of the Covenant, but not conditions growing out of the nature of the Covenant of Grace: for every *meanes* is not a condition, albeit every condition be a means: but when a *means* is by *Stipulation* and contract appointed for the acquiring of any thing, then it is a condition. So *Twisse*. This is enough for this; except these speculations, and such as these were more, and more universally profitable then they are. And therefore, that we may not say much too much, we will say for conclusion of all, I borrow leave to trouble the Reader with a few lines as touching the free Covenant of Grace and free justification by faith alone, having said my mind as touching faith before, I meane to add some things to cleare this *wholsome* doctrine from some dust cast by some upon it; for this truth of God we stand the rather bound to contend, sith it is well enough known that the first doctrine which did break the heart and neck of Popery was this point, *That we are justified by faith alone*, without works; and he knows little, who doth not know that in the sense of the Ancient Schoole-works and merits meant the same thing; to say without merit, was with them all one as to say without works. To begin with this first, I cannot wonder that any dare renew that stale argument that for-

sooth

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Rom. 4. 1,  
2, 3.

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read no where in the Word that we are justified by hope or love or any vertue or holy act done by us afore or after our conversion. Christs righteousness is ours really by imputation, but it is not *our inherent righteousness*; this his righteousness is not ours by working, but by believing. *Do this* was for the first Covenant of works: *Believe this* is for the second Covenant of Grace. Believing is but a taking and receiving Christ and all his, now faith doth act by taking and receiving. I read no where that repentance or love or any part of our Evangelicall obedience, is or can be said to act by *taking and receiving*: Now some rather than they will say nothing, say the Evangelicall obedience in the doctrine of justification is at least *causa sine qua non*, that though we are said to be justified by *them*, yet we cannot be justified *without them*. To this I say but this; that so the understanding, will and reason of a man may be said to have a place in our justification, because we cannot be justified without them; and yet I hope no man can think that the reasonable faculties of the soule may be said to joyne hands with faith in the doctrine of justification. To talk of any justification but by faith, or *by faith, and not by faith alone*, is to speak not onely without, but against the book: to add any thing to *faith*, or to joine any thing *with faith*, is to destroy the doctrine it selfe: as to add any

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tin to a Kings coine, is to destroy the currency of that money : and to joine any works with faith is to make a doctrine not currant in the Court of Heaven. I thought till of late that amongst all Protestants and Antipapists, that faith alone had an affirmative and negative voice in the point of justification. The truth of every negative depends on the truth of some affirmative. This is a negative, that we are not justified by works : now *meere negatives conclude nothing*; the truth of this negative hangs on this affirmative that we are justified by faith alone, answerable to that of Saint Paul, *It is of him who calleth*. It is an old saying, that he who doth distinguish well, teacheth well ; and I conceive one ground of this mistake is, that these ( as I have said ) do not wisely distinguish betwixt justification and salvation : and for because good works as well as faith have an hand in our salvation, and are a part of our sanctification, therefore they dreame that they have the like vote in our justification, and in the dreame it is that they do check that old saying of old Saint *Austine* : Good works ( faith he ) do not go before, but follow justification; the truth is, there neither are nor can be any works so much as *truly* good before our justification; as good look for good fruit where the tree is not good : but *after justification* there are no works perfectly, yet there are works truly good : thus we finde up and down in the

Affirmatio prior  
negatione  
Arist. poster. l. 1. c. 22.  
Reck. Log. l. 2. c. 3.



Word that we are saved *according* to our works, though not *for* our works; but no man can shew me any such phrase or speech in all the Bible over that we are *justified* by, or for, or according to our works : good works do nothing in the point of justification; for that which is not is *nothing*, and that which is *nothing* can do nothing; now before justification there are no good works for that were to bring in the old *merit by congruity*. But after we are justified and in the state of Grace, then we may and do do many good works, and such works are said by some, to be disposing and qualifying; by others morall causes of our salvation, and both well understood speake nothing but the truth, else why doth the Word propose heaven unto us, not onely as a free *gift*, but as a *reward*, and yet all this is not for our owne sakes or our owne works sake, but for Christs sake, and his works sake, we believing that he is ours, and his works are for us by faith and our believing. For my part, I do the lesse wonder that works are now againe set on the Stage, and that *Pelagius* with his opinions take up such roome as they do, sith man being a true dotor on himselfe, cannot but in and of himselfe be too well pleased with, and hold too fast such opinions as put *all*; or *too much* in his owne bosome. I have read of late that in case a man do improve his *naturals* to the uttermost, that God ever gives to such a man  
grace,

grace, which is all one as to say that if a man do that which no man can do without grace, that then God will give him grace; which is but to give him that which he hath already, it being I think past all dispute, that no man can so use his *naturals* without grace.

These to my mind make way to introduce and bring in that foolish opinion of the Papists, viz. that there is a first and second justification. Wonder not to see men turned so quickly from the Gospell, this is a sicknesse under the sun, as old as Saint *Paul*; were it to turn from error to truth there would not be such quick work, but *Paul* saith it was to another, yet not to another Gospell. How? *Another*, and not *another*? yes; not another, because 'tis not possible there should be two Gospells, yet another, because the false Doctors did turn it aside in the point of justification; so then the Doctrine of justification by free grace and faith without works, is the life and soule of the Gospell; so that is not the right Gospell, what ever else is there, if this doctrine be not kept there pure; *that we are justified by faith in Christ, and not by the works of the Law*; the *Apostle* saith there were some which did trouble the *Galatians*, and would pervert the Gospell of Christ; How pervert it? why, by doing then as these do now (whom I point at) even joine the works of the Law with faith in that grand doctrine of justification: so we see there is no error new under the sun; that which as some do receive now, so there were some did then, turn-

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Chap. 5.

Gal. i. 6, 7.

vers. 7.

ing the Gospell into *another, not another* Gospel, by mixing works with faith in the point of justification; so that we must not make strange of it that it is so, no nor that it is so *quickly* so : it being so easie to leap into any extreame, or from one extreame to another; this is done with speed and ease: but to keep in the middle, to stand fast for and in that which we call *Mediocrity*, where vertue dwells; is so against flesh and blood, that it is farre easier to run into both extreames then to sit downe in the middle, *the centre of vertue*. I doubt ere these men are aware they may bring in ( as it is observed by wise men of old ) unorthodox opinions, by being too bold with unorthodox expressions. I began to think to speak out concerning the Covenant of Grace, but sith so many learned pieces are ( as I heare ) come out of late, I will spare my pains in writing, and the Readers trouble in reading. I doubt not of the truth of what I said before, following *Junius* therein, that the word *Covenant* ( as the use of it is in common expressions, ) doth not signally deliver the phrased and proper sense of the Hebrew and Greek words, but rather the word *Testament*. Covenant as it goes for currant with us, is a term of art which calls for stipulation, and lookes for a reflect act from those with whom the Covenant is made; but the originall word signifies rather a Will or Testament, a deed of free gift, without any looking

looking after any restipulations or conditions on our part; and this doth more magnify and extoll the free grace of God then when we take in any stipulations or conditions at all. It is an old rule, that *look what doctrine sets up Gods Grace most and puts downe mans pride most, that doctrine doth look most like the truth of God and the Gospel of Jesus Christ*; and so doth the doctrine we now set downe. Peter doth not say, Repent, and then the promise is to you and yours: but, Repent, for the promise is to you and your children, I will deliver the full of my minde in the cleare words of Mr. *Cleaver*. The Apostle (saith he) doth not say, Repent and be baptized, and then the promise shall belong to you: but, The promise doth belong to you and yonrs; therefore you and yours are to be baptized upon your repentance. Some who put stipulations and conditions on the Covenant, fall to distinguish; he that distinguisheth ill, teacheth not well. They make many pieces of the Covenant of Grace like so many subordinate and under-Covenants; but the more any thing comes up unto *unity*, the neerer it is to truth and *verity*. There was one and but one Covenant of works, and that being uncovenanted in respect of the elect, now there is no salvation can be had by vertue of that Covenant. There is now in *the Church* but one onely Covenant, called the Covenant of Grace, which is a meere cleare Legacy, as an act of free favour, as men when they die make but one Will and Testament, so God hath set up but one Will, one Testament,

Part IV.  
Chap. 5.  
Ezek. 31.

Act. 2. 38,  
39.

Child. pa-  
trin. ony p.  
45.

Verum &  
unum con-  
vertuntur.

Testament wherein and whereby he hath by a free deed of gift given us Christ, and our inheritance of the Saints in Light. I professe I have been weary with reading what some men have written as touching the Covenants, and all to make a doctrine misty and difficult, which is and would be cleare enough, if such had and would let it alone. The sum is, that this Covenant or rather Testament of Grace being the *last*, and to last for ever, doth not exclude, but include grace, as contrary to all causes, conditions and stipulations which are contrary to free grace. Grace in God may be said to be the cause of it, and it works grace for us, and in us, as the fruit and effect of it: with this I end all, and I take it to be so true and cleare, that they do but cut out work for themselves, and do make work for others, who speak and write the contrary; and I hope the God of grace will shew this to all those who are otherwise minded, and love the Lord and his truth in sincerity.



A N  
**APOLOGY**  
 I N

Defence of some exceptions  
 taken against some particulars  
 in my Book of *Tentations*.



I N my former book a little I  
 said as touching the losse of  
 originall Righteousnesse in  
*Adam*: as that *Adam* put it  
 away: the exception to this is  
 this, that God took it away,  
 and that it was lost meritori-  
 ously, not otherwise. *Aquinas* and they who fol-  
 low him, hold that it was lost both meritori-  
 ously and efficiently. The matter is not much  
 and therefore very much need not be said of it.  
*Doctor Twisse* saith, that it being placed by  
 God immediately in *Adam*, God onely could  
 take it away, *Adam* could not put it away. In-  
 deed none can immediately take that from the  
 soule which God hath put immediately into  
 the soule; but that therefore *Adam* could not by  
 means

Jude. v. 6,

*meanes* put it away, I think the argument follows not: I take it to be dangerous as well as false to say (as *Arminians* do) that originall sin consists in Gods depriving *Adam* of originall righteousness: it cannot in my minde but make God the Author of originall sinne, and of all sinnes else, which follow after originall sinne: if not *Adam*, but God did pluck out *Adams* eyes, God is guilty of his blindness, and of all the blind consequents which follow that his blindness. We read that the Angels *kept not* their first estate but *left* their *owne* habitation they left it by an act of their *owne* free will, it was their *owne* doing; it is not said that God did bereave them of *their first* estate, or that he did deprive them of their *owne* habitation, but they themselves of themselves did put themselves out of their *owne* habitation: so *Adam* did by his sin thrust himselfe out of his spirituall estate, and by his sin did *merit* that the Lord should never restore him or any of his to such an estate againe (if the Lord had pleased to take the forfeit:) it goes too neere the quick to say that by his demerits he caused God to strip him of all; for it was done by his sin as the efficient, or (if you will) deficient cause. All that God did was, he withheld the influence of his actuall and effectuall grace, but left him grace *sufficient* to stand or fall, as *Adam* himselfe should *will or nill*, having free-will to either. God withheld something which he stood no way bound to supply, he withdrew nothing, but left *Adam* stock enough in his hands to stand if he

Part IV.  
Chap. 5.

he pleased, nor could this (God withholding his actuall, effectual grace) be done *meritoriously* or *demeritoriously* rather; for this was done before *Adam* did or could sin: now there could not possibly be any *demerit* before sin. My minde is that *Adam* by his sinne cast off his owne cloaths, and did pluck out his owne eyes, and (as I said) by this his sin he did deserve that, nor he, nor any of his posterity should ever be restored to that or the like state of righteousness againe; and this was as a punishment which cannot take place before there is a fault: so that as one contrary doth banish another, so did *Adams* sin by the Law of contraries shut *Adams* righteousness out of doores. But some say, some sinnes are contrary to some sinnes, yet one sin doth not root out another contrary sin. But I say, some sins are contrary to some sins, but yet not so contrary as sin is to grace; for these contrary sins agree in a general head, that they are all *sins*; but grace and sinne differ in the whole kind, *sinne* being a *vice*, and *grace* a *vertue*. And whereas some againe say, that one sinne in act cannot expell an habit of grace (so *Prinne*;) But I say that one sin did turne the Angelis quite out of their first estate for ever, and so it was with *Adam*. By the way, it is usuall enough to say that sin hath a deficient cause, yet that is not a proper kinde of speaking; because to speake properly, every morall defect is a sin, and then by consequent of that there must be a former defective cause, and so without stop or stay in an infinite progression.

Twiss

Scot. 4.  
sen. D. 14.  
q. 1.Scot. Col  
lar. 5.



Answ. to  
Mason. P.  
97,98.

Threefold  
estate of  
man. part.  
1. c. 3. sect.  
2.

*Twisse* tells us for this, that *efficient naturaliter* may be *deficiens moraliter*, and *deficiens moraliter* may be *efficient naturaliter*, else in proper speech a deficient cause cannot properly be an efficient cause. Now whereas it is thought much that sin should be said to do it otherwise then by demeriting that God should do it; for then (saith one) why doth not the least sinne expell the grace of justification, I reply that we speak not here of the grace of justification, but of sanctification; yet by his leave I see nothing but the least sin might do it, were it not for the speciall help of Gods Divine influence, it being held by many as a truth, that *Adam* himselfe in the state of innocency could not without divine speciall assistance performe one spirituall act, lest it might seeme to follow that there could be one good deed whereof God is not the Author. My opinion is, that *Adams* sin, albeit it were not so great a sin in the matter of it did expell grace; for when he once let in sin, it did expell grace, as one opposite doth use to drive out another. I will deliver my selfe for this, in the words of *Thomas Morton*, *The elder Adam*, saith he, lost his righteousness by committing sin; for sin having once gotten in, (like leaven) it never rested till it had sowered the whole lump: having once admitted unbelief into his minde, he could not keep his affections and actions from the contagion of sin. (Thus he.) So that as a little leaven drives the sweetnesse out, and enters sowernesse into the whole lump, so why may not a little sin (so to call it) poison

Part. IV.  
Chap. 5.part. 3. c. 2.  
page. 353.

son and leaven the whole lump? As one sinne did cast out *all* holinesse out of *Adam* when there was in him nothing but holinesse, the like we say for the lapsed Angells; so I doubt not but the least sin would turne all graces out of us if God should but stand by and look on, and the rather, sith grace in us is but very little and very weak, of it selfe. The same *Morton* in another place of the same book saith as followeth, All the parts of *Adams* holinesse were so linked together that he could not lose one particular grace without losing all, nor commit the least sin in the state of innocency, because by committing sin and in the very act and moment of committing it he should fall from his innocency into a sinfull estate. (Thus he,) And as I think according to the truth, I sometimes wonder that wise men should speake so much of *meritoriously*. The sum of all is this. God withheld from the Angells first, and from *Adam* after when he was tempted, his actual grace, being no way bound to supply him with the influence of his assisting grace, sith he had in him habituall grace sufficient to hold his owne if he would, and on the withholding of the actual supply of the Spirit assisting, he lost all, *left* his first estate, and by that his fall he did deserve and demerit that the Lord should there leave him and his: *Adam* then by sinning did put away his integrity, and having undone himselfe and his, he left himselfe nothing, his righteousness being a quality and an accident could have no existence, when once it was turned  
out

out of its *subject* as cold hath no existence when once by heat it is driven out of the water. This Gods *not giving him his preserving grace* must needs be without preceding merit on *Adams* part; but when *Adam* had plucked out his owne eyes, cast off his garments of integrity, then this sinfull act of his had demerit and guilt enough in it to move the Lord never to restore to him, or his, the garments of salvation againe, he having first by his sin bereft himselfe and his of that his robe of righteousness. I know no use nor place for demerit in this argument; but to say that our original sin stands in Gods taking away this robe demeritorious, is to come very neere to make God the Author of originall sin and of all sins else, which should and must needs follow Gods taking away this *bridle*, as Papists and *Arminians* call it. *Adam* (I say) did pluck out his owne eyes, and sin in doing of it, and this his sin had guilt enough in it to make the Lord to *let* him and his to ly in this blinde condition for ever. Thus then when *Adam* sinned God withheld his extraordinary succor, which else might have preserved him in his originall integrity. All I can imagine which may be objected is, that sin being *Privative*, a *negative*, cannot by any force of contrariety expell and force out of *Adam* his righteousness. The answer is, that were it a meere negative, (as negatives prove nothing, so they work nothing) but being a privative thing, it may and doth put out grace. There is in it a viciousity, which if you consider abstractly is no positive

Molin. A-  
natomy of  
Armin. c.  
6. n. 7.

positive thing created, or creable by God, but yet it may be concretely considered, as it is inherent in a positive quality and active power, and being considered thus (as conjunctly taken) with that deformed forme (such as it is) is termed sin by denomination and so is opposite to holinesse and righteousness not onely privatively, but affirmatively, and in a positive way called the Law of sin, *Rom. 7. 23.* where it is said that the Law in *Pauls members* warred against the Law of his *minde*. Of this argument I will say no more, but he who would know more (if he can) let him read *Walaus his Def. of Molinaus*, pag. 221.

The next flaw (or rather knot in a bulrush) which is found with my former Book is that I did not well in that I left it, and did not determine whether a godly man might kill himselfe. To this is objected that no truth is to be concealed for feare of any inconveniences or mischiefs, which might follow. I think this is not right that every truth must be revealed in *Print*, and if I remember well, something this way is prescribed by the same Author in some one of his Books, I am not alone in it that some things may and must be concealed from publicke divulging (so Doctor *Saunderson*) and whereas what may be done in *phreniticall* and *Melancholy* passions, is not to the purpose, at last from that he falls to affirme that a godly man may die in sin unrepented of, which I like not except he hold that sin may be repented of before it is committed; which point he is not

N

willing

In his second visitation-  
Sermon 1.  
sect. 32.

willing to swallow in another discourse of his. I know Mr. *Prinne* hath these words, ( Let a godly man be taken away in the very act of any knowne sin, as selfe-murther, before it be possible for him to repent; yet he shall be saved: ) his reasons I forbear to relate because I meane not to reason against it, nor do I know any losse if this had not beene put in Print. In all the Bible I know nothing set down of any who pretended to religion who did murder themselves but *Achitophel* and *Judas*, and of them what they were for all their shews, the Scripture doth shew us. Mr. *Ball* a man famous for his learning in his age, who according to his measure did deserve it from his youth, in his Book about and against separation, saith that some things he was loth to publish in print, lest he should teach some spirits to wrangle, and perhaps such things printed hath been an occasion to cause some spirits to presume, of which in our parts we have had too many black examples of late. I finde daily that those who do most finde fault with others, do make most faults themselves; and I cannot but wonder that one who holds that a man truly sanctified and just fied may so fall from grace as to be damned for ever, doth yet write that a godly man may die in sin without repentance, which were a strange doctrine, but that we have so many strange doctrines now adayes for why such sins unrepented of should not ungodly that godly man and make him fall from his standing totally and finally, according to their doctrine

doctrine I know no reason, no nor they neither: and albeit these men do hold these doctrines of men (if not of Devils) to be truth, yet it had been better for them and others not to have sent them abroad the world in print.

*Thomas Morton* the elder (a cleare and learned Writer) hath these words. *The faithfull whether he die in an holy life or in some sin, whether in repentance or impenitency, alwayes, he dies in Christ*: is not this a contradiction, to say one may die in sin and in impenitency, and yet die in Christ? yet these are the words of *Morton*: that *Morton* should thus speake is not so strange, sith for ought I know he held that a godly man could not fall from grace, but that men who cry up the doctrine of falling from Christ and Grace should dare to print, that a man may die in selfe-murther, and finall impenitency and yet die in Christ is such a piece of Divinity as clearly destroyes it selfe; for what is it that makes one fall from Christ, and from Grace but sin? And is there any sin which is so like to cause us to fall from Christ, and from Grace, as selfe-murther, and finall impenitency? All this is the lesse strange now sith there are who hold and print (and no fooles neither) that a man in some cases may kill himselfe without sin, nay, rather he doth sin if he do not kill himselfe, then if he do: what *Eusebius Philodemus* (a Book fathered on *John Goodwin*) saith, I leave to such as may and will read the Book, to judge. *D<sup>r</sup>. Donne* Book in print of that argument will do the

Threefold  
estate part  
3. c. 7. p.  
412, 413.

lesse hurt because he was no reformer, albeit in his way a very learned man : *Kiffin* and the rest ( all great reformers ) in their Book called *Walwins Wyles* do charge *Walwin* ( a very great reformer ) with this as his Counsell given to a Gentlewoman under great distresse, finding no redresse, that she having tried all other remedies without ease might and ought as the last remedy to use Gods medicine, which was to ease her selfe by killing her selfe : I then read *Walwins Defence* in answer to the foresaid book called ( *Walwins Wyles* ) wherein he utterly denies any such counsell given to any such Gentlewoman or any other , which I was glad to see, for some cause I have to see the honesty and honor of *Walwin* cleared by himselfe. As for my part did I hold that a man might take his death by killing himselfe, and yet do well, without any repentance. I should quickly subscribe to it that in some cases it were no sin for a man to take away his owne life, but in the way of Christian prudence and conscience a thing very lawfull and landable. Now because I am loth to leave weake-spirited men and women under such a cloud, and all by reason of some men of great accompt; I must declare mine opinion, which is, that it doth imply a contradiction to die in a knowne sin, and in impenitency, and to die in Christ; to go away under the guilt of sin, and to go to heaven and unto Christ; we all do or should agree that there is nothing doth take off the guilt of sinne, but repentance; and therefore the

the Lord would not suffer *David*, nor will he suffer any godly else, having once so sinned, to die till he hath repented. I dare not put the consciences of men upon such straits neither, that having some great knowne waisting sinne, it is not possible that they should get into heaven without actual, particular, punctual repentance. This requires time which in some sins is denyed us; yet we do or should know that betwixt the stirrup and the ground mercy is sought, mercy is found. And that in case one take poison on purpose to destroy himselfe, yet there may be repentance sufficient to serve the turne betwixt the cup and the lip. Also one may leap off a Bridge into the water to drown himselfe and do it too, yet *inter pontem & fontem*, betwixt the bridge and the water repentance may be found. A will to repent is to repent; for what is repentance but a turning of the will? A groane, a sigh from a repenting believing heart is enough to put in an answer in the Court of faculties at the throne of grace for any, for many, for all the sins a man hath committed for a thousand yeares, else how is it that some are called at the *last houre*? I know nothing in religion and divine reason but antecedent repentance which is laid up before-hand may serve, howsoever there is a general, habitual, vertuall repentance lying deep in the soule which may turne (as 'twere) the white of the eye, up to Heaven, which is enough to carry our cause. *Cassius* himselfe saith, that one degree or act of repentance will serve to crosse



Pl. 19.

Luk. 13.

out all the sins of all a mans life, there is no question but most men do things to the very last which are sins in the sight of God, which they know not to be sins, perhaps *through mistake* take them to be vertues (not vices,) and will not generall repentance for all sine unknowne put off the guilt of them? Specially when the soule is so habituated and qualified, that if they did know them to be finnes, they would in a more particular manner repent of them. *Who can understand his errors? cleanse thou me from secret faults.* That is, from finnes which we know not to be sins, saith old Master *Cartwright* somewhere; to speake out a little, I doubt not but a godly man may for the matter do the act of any sin whatsoever except the blasphemy against the Holy Ghost, but that he maydy impenitently in those sins or sin, give me leave to pause upon that, for except such positions be carried under a favourable construction I think it cleare that it doth undermine the Gospel it being a vital part of the Gospel, that *Except we repent we shall all perish.* Let it be granted (if you will) then, that a godly man may kil himself, and die in the fact and by the act, yet that he doth *die in the sin*, albeit he die. *By the sin* I utterly deny, there a generall repentance perhaps may serve. I am sure a sigh of repentance may and doth remove the guilt, nor can a godly man do such an act (as long as he is his owne man) with a full consent, and if there be not (as there is not a full consent) I know nothing but there may be a graine of *tacite* repentance mixed with

with it in the very doing of it, sith it is a mixt action, for most of those who do it, do it because they had rather not be at all then be in such a condition, when their life is a burden to them; and as *Austin* saith, they look upon it as a comparative good thing. Well then if antecedent repentance for all sins in generall will not be granted by those men as sufficient to s'rve, who look upon it as a cleare untruth that sin should be pardoned before it is committed, or if they stand upon it, that it is not possible (which is said, but not proved, nor I think possible to be proved) now why the spirit of repentance may not mix it selfe in, and with the doing of the deed, I know 'tis not possible for any to bring any place, or to shew any reason to the contrary. I would men would not make halters for mens consciences; and now that there is so much talk of refining and propagating the Gospel, and by none more then by these men, that now these very men should publish, not in words only, (which may and will die and vanish) but in print, in white and black (which remaine) such uncomfortable, uncertaine, and (I think) untrue doctrines, which put poor Christian soules on the rack; I should wonder much at it, but the Scripture foresaw and foretold that thus it should be, and would be in the later daies; and but that I have the word for it, I should marvel more then I do, that now in the heat of reformation so many are turned so *quickly* to another Gospel, yet not another, saith *Paul*, sith there cannot be two

Gal. 1.

Gospels, Religion is one or none, and where are so many religions, 'tis to be feared there is not any. I am sure amongst us there are too many to be good or true. But still this sticks with me, that it were best such doctrine were not published, at least not printed, sith all the Bible over no one instance of it. *Sampson* I know did kill himselfe, and did well in it, but he had speciall order for it from God: shew the like order, and then do the like as *Sampson* did: but without the same order, the same act which was not sin but a duty in *Sampson*, is a great sin in any of us. I know if repentance step in, a man may possibly die *by the sin*, and yet not *in the sin*. For my part, I like not that such doctrines should be made publique in print; for I have knowne that very *fear of hell* hath withheld the hands of some (held for godly men by all who know them) from doing bloody execution on themselves, and should the positions printed by some of late, grow common, and take hold of the hearts of men, I feare me where there is one who makes himselfe away, there would be an hundred. I could wish that men would make more dainty of blazing such divinity abroad, which is so likely to create such bad and sad consequences: it's to be bewailed that our civill dissensions hath been the occasion to stirre up so much dust, and so many contentions in the Church: I am sure of this, that if any man list to be contentious the Church of God hath not, I am certaine, should have no such custome: that men whose callings call for

for peace, and not to be unquiet, but to study to be quiet (as the Apostie saith,) should write so many things, as I doubt too many do in and for opposition, is strange: whereas the Apostles rule is, Do nothing in opposition, nothing in vain glory, and yet I doubt me some who sick of the presse, do almost nothing but *in* opposition, little or nothing but *for* vain glory: I dare say that such as publish in print such opinions, do destroy the comfort of the people of God, and as much as lies in them destroy the glory of the Church of God, specially in that sure and sweet doctrine of free Election, and of standing fast in the grace of perseverance to the last. As touching such as are haunted with these fiery darts of the devill (like so many furies) in any hand they must not suffer any such doctrine to run in their heads, that being they be in Christ they cannot but go to heaven, in case they make away themselves: a man is too neere himselfe to be his own Phyfician and carver; in such cases as this Satan plaies on both hands, sometimes when they are in these fits he doth thrust them upon the rocks of despaire, that their sin is that unpardonable sin against the holy Ghost, and that sith they must be damned, as good now as another time. Another time if the party have a conceit that he is elected, and. elected men do what they will they cannot but go to heaven, therefore (saith Satan) put it to the push man, ease thy selfe of the present burden, one cannot go to heaven too soone: and now the devill will strpak him with conceits that there

is

*Mendaci  
homini, ne  
verum di-  
centi cre-  
dere sole-  
mus. Cic.  
de Divin.  
1.2.*

*Nescio  
quomodo,  
nihil tam  
absurde  
dici potest  
quod non  
dicatur ab  
aliquo Phi-  
losopho.  
De divi  
nat. 1.2.*

is no question to be made but he is one of the elect. In the other case he makes him question all, and now he makes him question nothing, and man is willing to believe what he would faine have : and then to help after, he brings in the judgement of such a learned man, or such and such learned men. And is not the Devill a common liar? We use not to believe common liars, no not when they speak truth; and if Satan do speak truth it is but for his own ends, to wound religion, to cast some dishonour on God and on his glory; it's very hard for a man to hold his hand when he is in this pickle, albeit none can perswade him but that he is a childe of hell and must to the devill. What then can we look for when Satan feeds him with conceits that he is Gods childe, that he may and shall go to heaven the worst come to the worst? it is scarce possible that such a man under such perswasions should hold his hands. Againe, to charme him the easier, in comes the judgement of one or two Divines of note, and the Devil and his client do too quickly agree: this minds me of a saying in *Tully*: I know not how (saith he) there is nothing can be so absurdly spoken which is not said by one Philosopher or other, I say nothing of Divines. But this I say, that Divines are men and apt in these and such like points as these to exceed in charity, sith charity doth and should rejoyce in the truth. I do earnestly and heartily call upon such as are begirt with this tentation, that they would not once minde this, that they

they may murther themselves and yet be saved,  
because (forsooth) some men of fame say so  
or write so, for it is almost more then proba-  
ble that such doctrines will breed in such too  
much bad blood.

Part.IV.

AN



AN  
APPENDIX  
Touching  
Usury.



IN my former dispute about Usury, I took it for granted that Usury was a sin and a wrong, and pressed restitution: I am now entreated to look a little further into it, and the more I look into the Scripture, the more plaine it is to me that usury is unlawful. And herein I am the more confirmed, for that Writers of all parties (a very few excepted) are unanimous in their consent that it is a sin. Books also written in Latine, in English a purpose to prove it to be sin, stand unanswered; as Doctor *Py* in Latine, Master *Bolton* in English. I know the practice of it is too general, and bringing in such profit with so much ease (as it doth) too many run into the practice of

of it, some directly, others indirectly. All I can here said for it may be reduced unto a few heads. The taker ( say some ) is willing to take up money to use, and perhaps gains by it too; the setter is also willing, and he gains too, where then is the wrong? Trades cannot stand without it. The later is absurd, for there is no Lawfull calling but may stand without sin. The *Romans* flourished a matter of six hundred yeares before usury was known amongst them. The *Jews* did flourish in wealth ( none more, ) yet no usurers so much as tolerated amongst them. Wherefore this necessity so pleaded is no true necessity, because it is not made by the nature of the thing, but by the fancy, folly and lusts of men. Ay but when both parties gain, who is bitten ( say they? ) the Common-wealth ( say I. ) That is hurtfull to the Common-wealth which is a burden to the *most*, and those who have *most need*; now the *most* and they who have *most need*, are those who buy commodities to spend for their need and use, and these are bitten when Traders take up commodities for day, or take up money upon use to buy their commodities; for such must needs sell the dearer, sith they pay the dearer, so much as the use-money comes unto; therefore the *most*, and such as have *most need*, are pinched and bitten by it. And thus at long running we see that the poorer sort who buy for need, are they who upon the matter do pay use for ( almost ) all.

Next, for the other exception, that the setter  
and



and taker, are both pleased, are both willing and go away both with gaine; I look upon that as nothing. *Hortensius* did borrow *Cato's* wife to breed upon, and had her, and did returne her to *Cato* rich, when he had served his turne on her. *Hortensius* was willing, *Cato* was willing, his wife was willing, and yet this was sinfull. *Sarah* was willing, and did overperswade *Abraham* to take *Hagar* his servant on a godly pretence, to help God out with his promise, that *Abraham* should have an heire in whom all Nations were to be blessed; all parties were willing, and *Abraham* had a Sonne by *Hagar*, and yet this was a sinfull bargaine, because forbidden by God. And what if usury be growne very general, and got into the veines of good men, what of that? So was *Polygamy*: their colour was to stock the Church; and when *Abraham* so wise, so good a man had his hand in once, then all thought they might do well to practise *Polygamy* too, having such a president before them, and yet I hope *Polygamy* was a sinful practice, because the Law of God was and is against it.

Some plead for usury that it is not unlawful, for that God did permit it to the stranger: if it were permitted indifferently to all and every stranger, then there were some colour for it: But it is onely to the stranger, that is, to the strangers of those cursed Nations, and so it proves nothing. Now this I take to be cleare, because the Jews stood generally bound to shew all mercy, specially to common strangers,

*Heb.*

Zepper.  
Legum  
mosaic. 4.  
c. 25.

*Heb. 13. 2. Be not forgetfull to entertaine strangers.* The fatherlesse, the widow and the stranger go hand in hand together in the Word of God. Now usury being no act of mercy and kindnesse, but rather the contrary, it cannot but follow, that the permission to lend upon use to *the stranger*, must not be meant of ordinary strangers to whom they were to shew all kindnesse and compassion, but the *strangers* of those cursed Nations whom they were bound to bite and eate out: and if this permission to put money to *the stranger* were not looked upon as a punishment, why is it denied to a brother, *Deut. 23. 19*? Were it a favour, then of *all* they should have been permitted to lend upon use most of all to their brethren: *H. Ainsworth* in his notes on this place, and on *Exodus 22. 25.* is peremptory against all usury: he condemns taking as well as setting money to usury, and *Ainsworth* is plaine that two strangers who were brethren in the faith they might not lend upon usury. So he And to prove this he cites, *Lev. 25. 35, 36, 37.* It is true that *Ainsworth* in his translation renders it *biting* usury, not that there is any usury not biting, but that all usury doth bite; see his notes on *Psal. 15. 5.* and on *Exod. 22. 25.* Where he observes that it is fitly called *biting*, because usury bites and consumes the borrower and his substance, and very few takers to usury save their owne by it, but the most of them are utterly undone and bitten as 'twere to death by it. *D<sup>r</sup>. John Rainold,* ( then whom the world hardly ever

Jewell,  
Andrew,  
Py, Dow-  
nam, Fen-  
ton, Bolton.

ever saw a better man and a better Scholar<sup>d</sup> in his Book of Divorce (as I remember) p. 8. holds this distinction betwixt *biring* and *not biring* usury (used (saith he) by some late Divines) to be but a meere flim. The best and best learned of our Prelaticall and antipreticall Divines have taken good and great paines to prove usury to be a thing utterly unlawfull: M<sup>r</sup>. John Dod in his last Edition of his booke on the Commandements makes usury a breach of the eighth Commandement, and old M<sup>r</sup>. Udall in a booke of his called *Obedience of the Gospel*, and in the second Sermon, Udall (I say) is there so severe and sharp against usury, that if my memory faile me not (as I think it doth not) he there saith that it is as cleare in the Word that usury is a sin, as that Christ came into the world to save sinners.

*Object.* But usury (say some) is forbidden to a poor brother.

*Sol.* What of that? Shew a place that it was granted to put money to use to a *rich* Jew, or to a *rich* Christian, else all they say is as much as nothing. Nor can they shew a place where usury was granted to a *rich*, but not to a *poor* stranger: In the sense I speake of, usury was not only permitted, but bid rather then forbid to the cursed stranger, whether rich or poor. The poor are most necessitated to borow, and are most subject to be oppressed, and no oppression like to this, to oppresse a poore man because he is poore; yet I hope it is a sinne to oppresse the rich, though or because he is rich.

Bookes

Bookes are written, I know in excuse or defence of usury. What *Salmatius* hath done in it I cannot say. As I have not seen, so I do not much care to see his book. His learning is very great; but as he is no Divine, so his judgement is not very great (to me) in matters Divine. I have reason for what I say by some things I have seene of his in points of Divinity. There is an English *Manuscript* carried about from hand to hand, said to be written by a great man and a great Clerk. He takes it for granted that all usury is unlawful, and calls for restitution albeit the borrower gaine by it, which is all (if not more) then my former dispute did drive at. But this paper denieth all lending for gaine to be usury, forbidden so much, and so often in the Scripture. He delivers himselfe in plaine words. Lending (saith he) for *meat* is usury, and must be restored whatever advantage is made. But if we lend for *Trade* to such men as meane to make advantage of our money, this (saith he) is not usury; and we may contract for gaine, and take gaine, albeit the borrower lose by it; under correction of the rules of equity: as we may call for the rent of a ground, albeit the hand of God be so on the renter that he lose by it. *Thus* be. *Keckerman* in his *Oeconomicks* Chap. 7. having first confessed that even all the Greek and Latine Fathers, almost all our reformed Divines, and all of the Romish Church, do hold usury to be a sin; at last he sits downe by this very distinction, fathring it chiefly on the Ci-

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vill Lawyers ( and by name on *Molinaus* ) and falls to this, that usury was forbidden only to the Jews. And *Zeppor* having first resolved that usury was permitted to the Jews by priviledge, as their spoiling of the *Egyptians* was, at last comes to save all with this very distinction, that if we lend money for *trade* we may take *encrease* for the loane of our money of those who borrow our money to *make encrease* by our money. We say this is to distinguish where the Law doth not distinguish. If the Scripture be ( as it must be ) our Rule, we finde all *encrease* forbidden, whether it be for need or for trade, for *bread* or for Merchandize. If men have once this by the end, that no use is to be paid when we borrow for need, but it is lawfull to compact for *encrease* when we lend to such as borrow for Merchandize, the next will be, that men will think it as lawfull to borrow without consideration to prevent need *which may be*, as to relieve need *which is*. And when men borrow for Merchandize they may think they do it to *prevent* need ( which may be and is likely to be ) as well as to do it to *support* against need ( which is. ) But they say, why is it not as fit I should have rent for my money as well as for my land? I say, it is not all one : I lend money to a poor man for *bread*, here ( say they ) it is usury to take any gaine of this poor man for the loane of my money : but yet I hope these

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these men deny not, but if one rent a piece of arable land to a poor man at an indifferent rate, to provide *bread* for the belly of him and his, I say, they dare not deny but it is lawfull in this case to exact rent for this land rented to finde bresd for a poor family; who yet do not hold it lawfull to take use for money lent him for *bread*. And therefore it follows not, it is lawfull to take rent for my Land, therefore it is lawfull to take rent for my money. Againe, a man sets an house at a moderate rent to a poor man, else he and his are like to lie out of doores: is not this suitable to lending for bread? now this paper doth grant it lawfull to claime his rent for his house, albeit it be rented to a poor man, and his house be rather better then worser for the Tenants dwelling in the house, and yet to take rent for such a proportion of money lent to a poor man to supply his bread and need he holds to be usury, a sin; and if he take any such rent for any such money, he is bound in conscience to make *restitution* of that money againe; but not when he takes such rent for such an house, so rented out as before: wherefore to take money for the loane of money, and to take rent for an house are not all one.

This noble Writer finding no place in the Scriptures to ground that his distinction upon, and having our Writers as a cloud of

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witnesses against him, flies from them to the practice of all Nations ( lending for gaine ) to beare downe the judgement of some particular men to the contrary, as being more agreeable to the Law of nature written in the hearts of all men. *Thus he.* And I think this Writer is led to this by doting on a learned man or two, who are famous in the Congregation for a fame of piety and learning; which mindes me of what I have read in *Tully*, that when we are addicted to some men of fame, their authority leads us to dote on their judgement rather than our owne; and 'tis common that the fame of a founder of a sect makes men drink in his opinions, first in one thing, then in another, at last in all; specially if he be a man of parts and famous; Whereas indeed we ought the rather to oppose the weake opinions of such men, who are in repute for strictnesse of conversation, and zeale in reformation ( as the Pharisees were, ) sith such and none but such are very likely to do hurt and to draw Disciples after them, which men of another fashion seldome or never do, or can do. So I doubt this Author is weake in his judgement in the case of usury, being too strong in his affection to one man of fame or other; And therefore for a shift he flies to the generall practice of the world, and the Law of nature written in the hearts of men. For the general practice

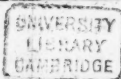
practice of the world, I do not know, nor can he know, what it is; I scarce know it in practice any where but by permission, as a necessary evill to be winked at for feare of a mischief; nor can any other be shewed in the Laws, Civill, Canon, Common, or Satute-Lawes, as is known ( I think ) to all who know these Lawes. Amongst the Jewes, from *Abraham* to the Captivity *Polygamy* was a generall practice of the Jewes, being led into that fooles Paradise by the example of *Abraham* according to *Tullies* rule, and yet I hope *Polygamy* was not the better, but the worser; for that it was such a generall practice, as any errour is the worser when it hath got into the generall believe of the multitude. And so at this day, and for many yeares before, *Polygamy* was and is the generall practice of all those spacious Contries where the *Turks* have got possession of; nor is it little better amongst the *Muscovites*, though they have been and are Christians. Nor can I think that this is any prooffe that by the *Law of nature* usury is written in the hearts of men, but rather by the *Law of sin*; for how can one think that it is printed by the Law of nature in their hearts, when it is not in their pens, sith Divines of all parties, and Philosophers of all sects do and have generally written against it? and yet I hope learned men should best and soonest ( of all ) finde out what is written by the



Law of nature in their hearts. I know Learned men begin to say little of it, looking on it ( as *Musculm* did ) as at a thing almost as impossible to be cured by Preachers and Writers, as it is for the gowte to be cured by Physicians and Doctors. Remembring what I have read in Authors, and considering what we all finde in the Scriptures, I wonder the more that any should hold it to be usury to take gaine for money lent to poore men for bread, but that to take gaine for money lent for Merchandize should not be usury, as well as when it is for bread or need. But I must remember that I am curing the gowt; wherefore having some skill in Physick, I will minister no more medecines, lest when I have done all I should but lose my labour, and leave this *gowt* of the minde worse then I found it.

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